ARRINARIA TON CALD ST. gilliore pivos N. de Largilliore pinxit P. Van Schuppen fe. 1690. The Graver tells what shee was heer below Angels and Saints must tell what shee is now

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# THE LADY VVARNER.

O F

PARHAM in SUFFOLK.

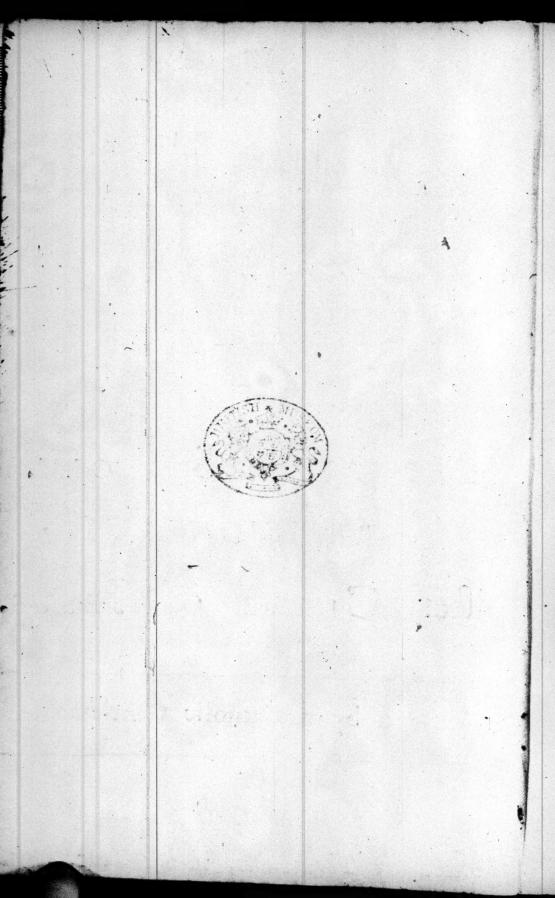
In RELIGION Call'd

Sister Clare of Jesus.

Written by a Catholic Gentleman.

LONDON:

Printed by Tho: Hales, in the Year. 1691.









# T, O T H E

# QUEEN.

MADAM,



Work being a just and faithful Relation of the most remarkable occur-

VVarner; I hope for an easie

a 2 Pardon

Pardon of my Presumption, in offering it to Your Majesty.

The Memoires of Heroical Persons, vvhose efforts have been to make the Science of Saints their chiefest study, and their heighest ambition to excel in Vertue, cannot but find a gracious acceptance under the Protection of Your Royal Name; since Your Majesty not only by vvords, but by an unparallel'd example, has so openly declar'd in favor of Vertuous Actions before all other Titles, even to Crowns and Scepters.

Amongst these Great Souls, this Lady, whose Life I Write, must be Registre'd, whose Ver-

tues

fignal Providence have taken

air, and are come to light.

The Monastry of Graveling, in which she liv'd, and Crovyn'd her Merits by a happy Death, vvas alvvays look'd upon as a Nurfery of eminent Sanctity; but Humility seems to be their darling Vertue: For these Humble Virgins being hid from the Eyes of Men, that they might be more conspicuous to those of God and his Angels, vvere never vvilling to transmit to Posterity, vvhat othervvays might justly deserve the highest esteem and veneration; and consequently the Orignals I have made use of in

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com-

compiling the Actions of this holy persons Life, have by the importunity and Authority of the Honorable Lady Anne Nevil of happy Memory, late Abbels of Pontoise, been rather extorted from the Monastry of Graveling than freely offer'd; so that I am beholden to my Ladies Zeal for the greatest part of the Memoires which she had industriously got together, with design to have put them into such a Method as might fit them for the Press; yet all that either my Lady Abbess, vihilst the liv'd, or I fince her Death have been able to procure, are so fevv, in comparison of those. many

many Vertues my Lady VVarner practis'd, that I can give my Reader but a faint Idea, and small Scantling of them.

After all my endeavours, I knovy these small Esjays vvill not escape hard Censures, and no Precaution can secure me from severe Challenges upon this Subject. The refin'd Policy of Worldlings vvill never be able to brook this Hidden Treasure, nor look this Lady in the Face, vvho in the flovver of her Youth, so generously slighted the Charms of a plentiful Fortune, of a loving Hulband, and ofher dearest Children, to make her self an intire Sacrifice to God. Thefe

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These proceedings, I say, e-specially in a Pretended Reformation, will be traduc'd as the highest Folly and greatest piece of Bigotry; when indeed the following Evangelical Counsels has always been one of the Discriminating Tests, and Distinctive Signs of the true Religion.

For this reason, Madam, I make again my humble Addresses to beseech Your Majesty to vouchsafe to receive this small Treatise under Your Royal Protection. Tis true, Vertue is very povverful, but Obloquies are like to be so great on the one side, and my endeavours:

to dravy her true Lineaments to the Life, so vyeak on the other, that Your supporting hand will be vyanting to encounter the first and sustain the second.

The Picture of my Lady, in the Frontispiece of this Book, is vvithout Flattery very Lovely: But vvhoever Reads her Life, must confess the Features of her Soul vvere incomparably more Amiable. For my part, I vvonder not that Vertue vvas Hereditary to her; because if a good Tree must needs bear good Fruit, 'tis not to be admir'd that a good Child should be Born of a good Mother? My Ladies Mother had fo

fo soveet an Air, and so voinning a Comportment, that she
gain'd the Hearts of all, voith
vohom she converst. Nay, our
late Queen of happy Memory,
Henrietta Maria Mother to Our
Gracious Soverain, voas so far
taken voith her, that she chose
her to be one of her Maids of
Honor.

Hove far more advantagious is the Fortune of the Daughter, fince Your Majesty has been Graciously pleas'd to allow the best Actions of her Life to be Addrest to Your Self? They must needs Live for ever by this Immortal Favor, being reflected on by those Rays of Majesty

Majesty vvhich suffer no Eclipse, and vyhich by the opposition of a Malign Darkness give rather a greater Light: For a Queen to be truly Great, is alvvays to be the same, vvhether Fortune smiles, or frovvns upon Her; neither Elevated in Prosperity, nor Dejected in Adwersity, but shevving the Greatness of Her Soul in despising all things beneath it. This Golden Mean, this equal Temper, the Christian World has alvvays admir'd in Your Majesty; but never more, than in this present Conjuncture. Hence, Madam, I humbly conceive Your Majesties Name the most Proper un-

der Heaven to Countenance fuch a Work, as designs (by dravving the Picture of a Vertuous Lady ) to publish, and praise the Contempt of an unconstant World. For what can speak so efficaciously as Your Example, the instability of all Human Felicity? For as Your present State offers forcible Motives tovvards the disparaging of all Worldly Greatness, so the consideration of Your Royal Patience and unshaken Constancy, cannot but comfort the most afflicted, and heal the wounds even of the most desperate.

These Vertues, Madam, grounded on Christian Humility must necessarily at length be Crovvn'd: 'Tvvas Prudence, in not vereflling with the merciless Waves, and furious Tumults of an ungrateful People, vvhich has sav'd us the best of Kings, the best of Queens, and the most hopeful of Princes: The humoring of a Storm is often the best vvay to Steer a Vessel securely into the Haven. Tis not for me to search into the Mysteries and Decrees of the Highest; I knovv as they are inscrutable in their Secret Courses, so they are to be Ador'd and Reverenc'd in their *furprizing* 

surprizing Effects: But vyhen I reflect on such a Series and uninterrupted Succession of Miraculous Deliverances, vyhich both before, and after the Subversion of the Government, have attended the Royal Family; I cannot be persovaded, but that the speedy return of Your Majesty into Your Kingdoms, is nigh at hand. I dont rely upon the Flight or Singing of Birds, as the Heathen Augurs did, but take my Measures from better Omens: The lustice of Your Cause, the Over-ruling Providence vyhich never leaves the lust, the Povver

Povver of a Most Christian King, backt by the greater force of Heaven, vyhich his Zeal in supporting Religion and Iustice cannot but obtain, foretel the certain and speedy ruin of Usurpation and Rebellion. Methinks I hear the Angel Guardian of our Iland Whispering in Our Soverains Far, as heretofore the Angel Guardian of Israel did in the Ear of St. Ioseph, these joyful vvords; Rise, and take the Child, and his Mother, and return into your Country, for they are Dead, wwho sought the Life of the Child.

Pardon

Pardon me, Madam, for enlarging the Preface by this Digression. The Zeal I have for Your Majesties happy Restauration vvill Apologize for the length. I have no more to add, but to beg that Your Majesty vvould vouchsafe to Honor these Memoires with Your Royal Approbation, and accept this Tribute of my poor endeavours, which with all imaginable submission I lay dovvn at Your Sacred Feet. That the Great God of Iustice may speedily restore Your Majesty, and Our Gracious Soverain to Your Thrones; and that after a long and happy Raign upon

upon Earth, You may receive an everlasting Crovvn in Heaven, are the earnest vvishes and dayly Prayers of

MADAM

Your Majesties most Dutiful and most Devoted Subject and Servant,

N. N.

THE



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## LADY WARNER.

In RELIGION, Sister CLARE of IESVS.

THE FIRST BOOK.

#### CHAP. I.

Her Birth and Family; her Inclination, even from her tender Years to a Religious Life, both in France and England.

LTHO' Vertue stands in need of no additional Luster; yet commonly the Ornaments of Nature are never wanting to accompany the high Prerogatives of Grace, and for the most

part Sanctity of Life has been attended by Nobility

She was Born on the 20th. of April in the Year 1636. at Hammer-hall in the Town of Hammer, in the County of Flint, the Ancient Seat of the Family, whose Name it bears; and after a few days she there received her Christian Name of Trever in Baptism, from my Lord Baron Trever her Godsather. Her Father was Sir Thomas Hammer Baronet, whose sidelity and loyalty recommended him to the Honorable Employment of Cup-bearer to King Charles the first. Her Mother was Mrs. Elizabeth Baker, of the Ancient Family of the Bakers of VVhittingham-hall in the County of Suffolk, whose Birth, Natural Parts, Beauty and Education, rendred her worthy to be chosen by the Queen Henrietta Maria, for one of her Maids of Honor.

began, in which her Father employed the utmost of his Power for the Interest of the King his Master, but finding after his Majesties Imprisonment no possibility of rendring him any farther service, rather then remain a sad and useless Spectator of His Misery, he chose to leave the Kingdom, and to go for France, where he might be able to express more evident Testimonies of his Duty, than he could in his own Country; in which he was dayly exposed to the danger of Imprisonment, and other inconveniences incident to those times. Here it was she began first to discover her inclinations to a Religious Life, and Pious desires to cast those seeds which afterwards growing up,

came to that ripness and maturity. For Sir Thomas carrying her with his Lady to Paris, happened to take up his Lodgings in a Catholic House; she was then about Ten Years Old, and in a short time had gain'd so much upon the Son and Daughter of that Family (who were about her Age, and had inform'd her how happy a Life the Religious of their Church lead, and had given her such an Idea of it, as had inflam'd her to embrace it ) as to obtain of them privatly to accompany her to the Monastry of Mont-Martyr, a little out of the Town, where her want of experience perswaded her she should be received as soon as she presented her self: For this end she gathered together what Cloaths and other things the had, which she did not so carfully put up, but that she dropt them as she passed through the House whereby her Plot was discovered, and her design blown up, and all the reward she received for her intended Devotion, was a severe correction from my Lady her Mother, thô then detained in bed by her last sickness; but thô this design was hindred, she went on in her wonted innocent divertisments of making and adorning little Oratories whilft others play'd.

The Death of my Lady gave Sir Thomas Hanner more liberty of returning privatly to England to see how his private concerns went there, and whether he might be any ways useful to his Master. Beginning his Journy he left his Daughter Trevor in the care of an Ancient Burgher and his Wife, who were Hugenots, and had no Children;

where

#### The Life of the Lady WARNER.

where she might be out of danger of improving such designs as formerly she attempted, which he and his Lady, who were both Protestants, could

not but disapprove.

Sir Thomas contriving, for his greater fecurity, whilst he was in England, to keep as far from his own home as he could; retired to Hengrare-hall, near Bury in Suffolk, where Sir Thomas Harrey a Loyal Subject and sufferer for the King, having Married my Lady Penelope Gage, whose Joyntur-house it was, lived with his whole Family. Here Sir Thomas Hanmer moved by the beauty and excellent endowments of Mrs. Susan Harrey, Daughter of Sir Thomas, makes his earnest Suit to her, and at last having obtained her Father's and her consent, Married her.

Sir Thomas Hanmer's thoughts were either so taken up with his new Mistriss, or so distracted with the danger of those troublesome times, that he feemed almost to have forgotten his Daughter, who had now been above a Year in Paris without hearing from him, or of him; infomuch, that the People with whom she was, believed him Dead, and looked upon it as a favorable effect of Providence, that had this way found a means of giving them an Heiress, whom they esteemed and loved as if the had been their own Child, and resolved to make her so, as much as they were able: Such was her admirable sweet disposition as it won the hearts and affections of all the convers'd with. But whilft they pleased themselves with this Treasure Providence they thought had sent them,

Sir

Sir Thomas Hanmer returned and dasht all their hopes, and as a Testimony of his affection, came expresly

himself to fetch her over into England.

Being returned to England he gave her choice, either to go with him to her Mother in-law in suffolk, or to live with her Grand-Mother the Lady Hammer at Haughton in Flintshire, which last place she chose. Here the former thoughts she had at P.nis returned, and she desisted not to form new designs of executing them; which her Grand-mother discovering gaue notice of them to her Father; otherwise her want of ability to mannage them, might have exposed her to several inconveniences, which her want of experience could not foresee.

Her Father upon this Information fends for her to Hengrave, where she is received with all imaginable kindness by my Lady her Mother-in-law, which she returned with what dutiful respect and affection she was able: Here she beg'd and obtain'd of her Father (knowing into what a narrow compass his plentiful Estate was contracted, by reason of Sequestration, and other inconveniences he lay under) that he would not put himself to the expences of giving her a Servant; defigning hereby to inure her felf to the exercise of such labors, as she could not otherwise have the occasion of practising; whereby she might be the better able to prepare her self for the like labors in Religion, to which the still found her felf strongly inclined: And one day whilst she was busied in rubing her Chamber, her Father suddenly came in upon her, and finding her upon her Knees all

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in a sweat, took her up in his Arms and embraced her, with Tears in his Eyes telling her, God would one day give her a particular blessing, for conforming her self after so particular a manner to those Circumstances, his Providence, and her kindness to himself had reduced her.

The troubles still rather increasing than diminishing, Sir Thomas (that his Family might not be too troublesome to his Father-in-law) resolved to go and live with his Mother at Haughton; but he stayed not long there, for Sir Thomas Harvey urging his Daughters return to him again, Sir Thomas Hanner accepted his kind invitation, and left his Daughter behind him, where her former desires of a Religious Life returned; and to sit her self the better for that State, she hoped sooner or later to enjoy, she resolved to set upon the practice of those Mortifications she was likely to, undergo; and preluding as it were to those Pious Austerities, the began to Fast once a week, abstaining from Meat and Drink till night, she rise constantly at Midnight to her Prayers, and exercifed fuch labors and humble Offices, as were only fit for her Servant, upon pretext she found them beneficial to her health. She had her time hourly regulated from Morning till Night, a Method she began to practice whilst she was in France, and never after omitted, still making Rule and Order the Standard of her Actions. She was to industrious in whatever she undertook, that she never failed to accomplish it, and by her ingenuity, not only learnt the French Tongue whilft The

The was at Paris, but without the help of any Master, acquir'd such a sufficient knowledge of the Italian and Spanish Tongues, as to understand any Book.

Having lived some time in this manner here, her Father sent for her to London with defign to take her to live with him at Leusham not far distant from thence, whether his Lady and herefolved privatly to retire themselves in those troublefome times. Finding him here alone, her Mother-in-law not being yet come out of suffolk, The thought this a good occasion given her of bringing about her defign; wherefore she earnestly intreated him, that since there was no pro-bability of better Times in England, (Crommel having banished the Cavaliers, as well as Sequestrated their Estates) but rather that they would grow worse, and he become less able to provide for her, than now he was; and if it pleased God, that any misfortune should happen to him, she knew how much it would be augmented by the thoughts of what she would be like to suffer, and fince her inclinations were wholy fixed upon it, desir'd him, that he would be pleas'd to give her leave to go beyond-sea, and also, wherewith to enter into a Monastry, where she might both live fecurly, and die happily. Her Reasons were so solid and convincing, that he knew not what other Answer to return, than a grant to her request; and his Assection for her was such, that he thought the giving her Liberty in this particular could in no kind be fo prejudicial to her, as those sufferings the might under-

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go if he denyed her, and any misfortune should

happen to himself.

Having gain'd her Fathers consent, she makes her application to some of her Catholic acquaintance, to beg their Assistance, to find a Priest that might direct her to some Monastry. Pro-vidence so ordain'd, that the person to whom upon this occasion she was recommended, was one of her own Family, viz. Father Hanner of the Society of lesis, who took to Heart her concern, and advis d her to go to Paristo enter there into a Monastry of the Order of Saint Bennet, that he should recommend her to; and giving her the Rules of Saint Bennet, told her what Portion was requir'd for her admittance, which Sir Thomas was contented to give; and moreover, he undertook to be her Conducter thither, and the very day was appointed, on which they were to begin their Journy.

CHAP.

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#### CHAP. II.

Her Pious Designs are crossed by her Mother-inlaw, and what happen'd to her till the time of her Marriage.

Reat Resolutions are seldom undertaken (especially in the way of Vertue) which meet not with great oppositions; the hopes the young Lady had conceived of Confecrating her felf to God in a Religious Family, were nipt in the very bud: For the Night before she was to fet out from London, my Lady Hammer her Mother-in-law came thither, and being inform'd, that Sir Thomas had given his consent for his Daughters going beyond-sea to be a Nun, used fuch moving Arguments to perswade him to recal his consent, as had their effect. Telling him all the World would look upon it as an Argument of her unkindness, that having one only Daughter he should dispose of her no better, than to Imprison her in the Inclosure of a Monastry: That it would give suspition also to the World, that he himself was a Papist, and consequently expose him to greater difficulties than he lay under at present, They being Persecuted no less for their Religion, than for their Loyalty. These Arguments caus'd Sir Thomas to recal his consent,

and reverse all his former promises. His Daughter, thô she receiv'd his Commands of staying with submission, yet the sorrow to see herself on a suddain depriv'd of that happiness she thought herself ready to posses, was not ordinary. As chearfully as she could, she accompanied her Father and my Lady to Leusham, where for a Year The continued much the same kind of Life she had lead at Haughton, at the end of which her Father leaving Leusham sent her to live with Mrs.

Ellis a Relation of his at Halrhey in VVales.

A fier which is smother'd for a time, seldom fails of breaking forth afresh, yea, rather seems by Imprisonment to get force and strength; so it hapen'd with this young Lady, who being now more mature than formerly, the thought upon fuch probable means as were likely to enable her to effect her desires, which were these. Her Father having given her fuch a yearly allowance, as his present circumstances would permit him, it being short of what the maintaining of her, according to her Quality requir'd, the took this pretence to beg leave the might buy Barly, and get it made into Malt, and Sell it to his own Tenants, by the profit of which she hop'd to augment her allowance, to a competency for her maintainance after such a manner as became his Daughter; shewing hereby her Humility to submit herself to so base and sordid a means, to compass so glorious an end, as she aim'd at. Sir Thomas not being able to allow her more, upon condition she fold only to his own Tenants, gave his

#### The Life of the Lady WARNER. II

his consent, which she having obtain'd, pleas'd herself with the imagination of being again enabled to
compass her wishes, and in a short time by her
good Huswifry to improve that little stock allow'd
her, to such a Summ as Father Hammer had told her
would be sufficient, to obtain her Admittance into
a Monastry. But whilst she was thus in pursuit
of so Pious an intention, it fell to the ground;
her, Fathers Tenants in those troublesome times
grew so poor that they were not able to pay for

what they had bought of her.

This defign also failing, instead of laying aside the thoughts of a Religious Life, which feemed now an improbable thing to hope for; she still hoped even against hope, and resolved at least never to Marry, that thereby she might not in-capacitate herself for that Happiness the so ear-nestly desired. Times growing now a little better, her Father was offer'd several considerable Matches for her, which he pressed her to hearken to, by the same Arguments she had used to him, to perswade him to give his consent for her being Religious: Viz. That if any misfortune should happen to him, the thoughts, that he had provided for her, would be a comfort to him in it, and therefore earnestly desired her to accept of any one of these offers, she liked best. She on the other fide beg'd of him to shew the continuance of his Affection to her, by not pressing her to embrace that course of Life to which she had a greater aversion than to any thing in the World; and that no heavier crofs could happen to her then,

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than that of Marriage. Her Father at that time delisted from any farther importunity, but a Baronet who was one of her earnest Suiters did not from his; to avoid which, she beg'd leave of her Father to go out of the Country, and obtain d his consent for her going to live at Mr. Hawley's at Brainford near London. Hither the came accompanied with a Cousin German of hers, Mrs. Catherin Kinnaston, who had lived with her at Alther, where they had contracted a very particular friendship. But here she was not freed as she hop'd from her Suitors importunity, who followed her, and had gain'd her Fathers Letter to her, to perswade her to grant his request. Her Fa-thers Letter, joyn'd with the Baronets importunity, wrought much upon her; but he having received several denyals by word of mouth, resolved to make his last attempt by Letter, in which he very pathetically express'd his Passion for her, telling her amongst other things, That whatever he Suffer'd if she deny'd him now, it should be the last folicitation he would ever give her the trouble of. This Letter, with her Fathers perswasions in his, put her into a doubt what to do, and in this perplexity she consulted her Cousin, who used all the Arguments she could to prevail with her, not to give him any farther denyal. Her powerful Counsel had such an ascendency over her, that The Writ him a civil Answer, which she had no sooner done, and given it her Maid to send away, but the thoughts of the former happiness the had propos'd, return'd in so forcible a manner, and the resolutions she had taken of not puting her self into any condition, that might render her uncapable of that happiness, came so lively to her thoughts; that almost before her Maid was down Stairs, she called her back, took the Letter from her, and immediately burnt it, giving her another, in which she desired her Suiter, if he had the Affection he pretended for her, to shew it by keeping his promise, in never more

troubling her in that nature.

It was no wonder, that this, as well as other Persons of Quality, expressed so great an earnestness of gaining her; since both her Exterior and Interior were such, as challeng'd the Affections and Admiration of all that knew her; and I conceive, I cannot have a fitter place to give the Reader a satisfactory discription, and a short pourtraiture of both, than this. She was above the Middle Stature of Women, excellently well shapt, her Complexion not extraordinary fair, but comely and lafting, her Featurs were charming, her Eyes brown as well as her hair; and her countenance had fuch a particular sweetness, as several Painters who drew her Pictures admired, but own'd their skill not sufficient to express. This beautiful Symmetry of her Body, was accompanied with no less lovely Qualities of her Mind. Her humor was grave and ferious, yet sweetn'd with fuch an affability, that render'd her conversation no ways disagrecable or uneasie, but sought after and defired by All. This created a freedom in those she convers'd with, as the other kept them

in a certain becoming distance. She was an excellent friend, and where she once took a kindness, 'twas impossible for any to alter it, and thô she chose very few, to whom she expressed a particular friendship; yet the choice she made, evidenc'd the goodness of her judgmeut, they being such, as deferv'd it. She was mild and not eafily mov'd to anger, yet her meekness did not hinder the expressing of her resentments, when she had just cause: She was a lover of frugality and industry, fet a high value upon time, and had every hour of the day regulated; took no Resolutions, but with mature confideration, and was as constant in the execution of what she once resolv'd upon. She had a clear and peircing wit, Masculine Judgment, a fruitful Memory, whereby she came to understand several Languages besides her own, and a Prudence in business, above the ordinary capacity of a Woman. She was so bigotted to the Protestant Religion she was brought up in, that neither the intreaties, or promises of her Elder Brother Sir Iohn Hanmer, could perswade her to alter it, who at his return out of Portugal (where he became a Catholic whilst he Studied in the English Seminary at Lisbon) was so Zealous for his Religion, as often upon his Knees with Tears, he beg'd her to embrace it: Yet all this could never move her, thô she passionatly lov'd him, to a less Esteem, or Affection for her own Religion, which nothing, but the hopes she had of being Religious, could ever make her think of quiting; and she was very often used to say, That those Defires

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Desires so transported her, as often as they occur'd, that
she scarse thought them inconsistent with her own
Religion.

#### CHAP. III.

The first interview between her, and Sir John Warner, her Marriage, and behavior in the World.

H Aving given you the discription of what she was, it is time to let you know those fecret, and hidden ways God makes use of to draw the Predestinate to his service. It happen'd whilst she liv'd at Branford, that the Protector dyed, whose Splendid and Magnificent Funeral invited all People to a fight of it, and her amongst the rest, and Providence so order'd, that she should be a Spectatress with some of her friends, in the same Balcony, which Sir Iohn VVarner, and some of his Relations had taken up to behold the same Solemnity, it being only seperated in the middle to divide the two Companies. Here she inform'd of Sir Iohn VVarner, as well as he ofher; to wit, that she was likely, besides that plentiful Fortune her Father design'd her, to be Heiressto Three Thousand pound a Year, should her Brother die without Issue, who was not yet Married, and was in Possession of Mr. Bakers Estate, his Unckle

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Unckle by his Mother. But both Sir Iohn, and The were to far from any thoughts of Marriage, that what was told them of each other took, no Impression. But what Heaven had so happily

decreed came at length to be accomplisht.

For Sir Thomas Hanmer resolving to leave Suffolk, and return to a House of his own called Betisfield in VVales (where he might now be able to live at quiet) intended to take his Daughter along with him, and for that end, fent to her to meet him, and her Mother-in-law at London; where he stay'd some time for the Conclusion of a Match that was treating between his Son Sir Iohn Hammer, and Mrs. Alston's Daughter, an Heiress to Seven Hundred Pound a Year, whose Mother was Aunt to Sir Iohn Vyarner by his Fathers side; who being lately dead, and Sir Iohn, now in the Possession of his Estate, had disposed all things to Travel into France, and before this, had began his Journy, had he not by Mrs. Alfton's his Aunts intreaties, defer'd it till after his Cousin's Marriage, which within a Fortnight or Three Weeks, was to be Solemnized; whilft Sir John stayed here with his Aunt, it happened, that one Day Sir Iohn Hanner came to Visit his Mistress, and brought his Sister along with him. Thô the first fight of her made no impression at all, as we have said, upon Sir Iolin VVarner, yet this second did, and so forcibly too, as to make him immediately lay aside his former designs, and resolve to make his Applications to her, which he should never have had the confidence to have done, had he known

known how severe and averse she had shown her self to her former Suiters: For these being the first Addresses he had ever made to any Woman in that kind, he would not willingly have exposed himself to a denial the first time he made them; having refused to hearken to very considerable Matches, that were offered him, being unwilling to Marry, whilst those unset?d Times lasted.

Providence, that often times makes use of contrary means, to bring about it's own designs, appear'd wonderfully in this, and gave her no less inclination to receive, than it had given Sir Iohn to make his Addresses. This was exteamly wonder'd at by those who knew her disposition; nay, even by her self; when she sound such an inclination, to what before she had entertain'd so great an Antipathy. Insine, she who had stood out several Years Courtships from others, was gain'd in Three Weeks time by Sir Iohn; who the Week after his Cousin's Espousals, was himself Married in Lendon by Dr. Iohn VVarner Lord Bishop of Rochester, upon the Seventh of Iune 1659.

Althô she had now embraced a State of Life, wholy inconsistent with that of a Religious Profession; yet she seemed still to have a special Affection, and Inclination for those Virtues, which even adorn the most perfect Calling. And not long after her Marriage, she had a singular try al given her, as well of Humility, as of Patience; which was the more sensible, because given by one

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The fo passionatly lov'd. Sir John VVarner having accepted of Sir John Hanmer's, his Brother-in-laws invitation, to live with him at VVittingham-hall in suffolk, not far from his own Estate; was invited by him to take a little Ramble about the Country, without acquainting his Lady whether he went. At his return, my Lady VVarner after an expresfion of her Joy to fee Sir Ichn come home lafe, made a kind Expostulation with him, VVhy he would be founkind, as to leave her folong in that felicitude, by going and staying such a while abroad without telling her of i. He, like other Young Men, often too Jealous of loofing their Authority, by too kind a Condescention to their Wives, made an ill interpretation of her kind demand; looking upon it as a fort of Controulment; and told her, It belong'd nct to her to require an account of his Actions; that he would have his liberty to go, and come when he pleas'd, without informing any one why, and whether he went. This unexpected Answer might well have created a disturbance in one, that was not endow'd with that Spirit of Obedience, and Humility, she was Mistress of; which the expressed, by falling upon her Knees, and beging Pardon for so just an offence; and promis'd never more to be guilty of the like; which promise she not only made, but exactly kept all her life after: And this was the only misunderstanding that ever happen'd between them, whilst they lived together.

My Lady VVarner being now big with Child, and Sir Iohn thinking it convenient The should lie in at his own House at Parham, motion'd it to her:

She joyfully accepted the proposal, and declar'd how much more it would be to her satisfaction to live there (notwithstanding the trouble she knew the care of House-keeping would inevitably give her) where she hop'd to be free from such a continual concourse of Company, which render'd her Life less pleasant where she was; but yet she would never have complain'd of it, had not he kindly made this offer to her: For thô nothing was more pleasing to her, than Quiet and Retirement; yet since she thought the other more grateful to him, she would willingly have Sacrific'd her own satisfaction, to give him his.

Sir Iohn's Eldest Sister, Mrs. Ann VV. who lived with my Lady Pettus her Mother-in-law, at Castor near Norwich, being dangerously ill, sent for him; whether he went, and carried my Lady with him. His Sister dying, he carried her Body to be buried at Parkam, and took this occasion of remaining there; taking his other Sifter Mrs. Elizabeth VVarner along with him. Whether she was no sooner come, but she was prefently Visited by all in the Neighborhood, and among others, by Sir Iohn VVanner's Nurse, who upon that account, taking a little more Liberty than the other's did with my Lady (who in compliance to the fashion wore Patches) told her, Madam, God Almighty has given you a very good Face, why will you spoil it with those ugly black things? If he had put them there, I am sure you could not have taken it well, and with reason too, for your Face would

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not have been half so handsome. This Advice was so gratfully accepted, that she immediatly pul'd them

off, and never after wore any more.

Such passages as these are often Paradox'd, and Ridicul'd as a peice of bigottry, by those who do not willingly admit of any thing, which may abate their Pride, or take of from their Vanity. How acceptable this innate goodness of hers was to Heaven, even before her Conversion, may be gather'd by two great dangers she happily escaped.

She was naturally fearful in a Coach, and the bad ways, as well as her condition (being now big with Child) so augmented this fear, that the would no more make use of one, but would rather go to Church on foot, which thô a Mile off the House, she never fail'd to do twice a Sunday, even in the Winter time. Sir Ioln finding this very troublesome, and knowing she lov'd to Ride single (being an excellent Horse-Woman ) bought a Horse for her; which, she was no sooner got upon, than he threw her down; for (being by the carelesness of the Groom Girted too backward) he never left kicking till he dismounted her, and after she was down, continuing still to kick, came several times very near her Head with his Feet. It pleased God to protect her and her Child The was big withal, from any hurt by this Accident, as he had a little before from another : Viz. Sir Iohn to divert himself, coming out of his own Coach wherein she was, to drive another Gentleman's in which the Servants were, he overturn'd

it; which she hearing of, and fearing some hurt might have come to him, leapt over the Boot of the Coach, not staying to have it taken down as the fashon was then, to go to him; without receiving any more hurt by this fright, and dangerous leap it occation'd; than by the o-ther accident before mention'd: Almighty God preserving her, and her Child for his future service. Her time of Lying-in drawing near, The gave notice of it to her Father; who (thô then at Betisfield in Wales, near Two Hundred Miles distant from Parham) to shew the passionate affection he had for her, took a Journy on Horseback from thence, at so unscasonable a time of the Year, to give her the comfort of his presence; which that the might be fure not to want, be was with her a Month before she was brought to bed, which was upon the 20th of March, 1659.

She was Three Days, and Three Nights in Labor; infomuch, that both hers and the Childs Life were in great danger; and she suffer'd so great Pain, that the was often tempted to hit her Head against the Bed-post with such violence, as might put an end to it; but instead of giving way to such Temptations, the endeavor'd to suffer all with what Patience Ih: was able; looking upon it, as a just Punishment of God, for ha ing neglected those good purposes sh. had made, of Dedicating her felf intirely to his service; and therefore, resolved, if God spared hers and the Childs Life, to bring it up with the same sentiments, God had given her of that State, the had now made her

She was not only thus diligent in her Duty to her Children, but held the same Managery in her Houshold Affairs of less moment. First, as soon as she got up in the Morning, having spent half an hour at her Devotions in her Closet,

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(which the also did constantly before the went to Bed) the apply'd her felf wholy to her Domestick concerns; and chearfully underwent the trouble of taking an exact account of all things, that were brought in, or spent in the House that Day: And thổ there was a Steward, whose Employment it was to look into such Affairs; yet The would needs ease him of this trouble, and take it upon her felf; that he might have more Time to mind other business of greater moment. Tis true, she had no stint prescrib'd her, and might Command of the Steward what Mony she pleas'd, yet to dispatch all things in a more quiet and orderly manner, the defird Sir Iohn to give a particular allowance, to her felf, and Children; he offer'd her a Hundred Pound a Year; this condescention was kindly received, yet her Answerwas, that Fifty would be sufficient: Which Summ the managed to well, as never to exceed it; and yet in the mean time by her prudent conduct, maintain'd her self and Children, according to their Quality. Neither did this charge or care, any ways hinder her from acquiecing to whatfoever Sir Iohn should say, or do; to whom she always pay'd a most humble, and entire submission, as may be gather'd from the following passage.

It happen'd that Sir Iohn's Unckle, Mr. Robert VVarner having an Annuity of Fifty Pounds; had Written a Letter by the Post to this effect, that thô there was but half a Year due, yet having particular occasions for Mony, he desir'd

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that he would advance another half Year, and return him Fifty Pound by the next fafe opportunity. This Letter was intercepted, and another counterfited so like his own hand, that he himfelf, when it was first sent him; thought it had been his own; till he had read it, and found the Contents different from what he Writ: For instead of returning the Mony, the Cheat had defir'd it should be paid to the Bearer, a friend of his; that had furnish'd him with it; and that he would give him a kind Entertainment for his fake. The Cheat coming very well Horst, and very Gentiely Clad, pretending he had fent his Servant back to the next Market Town, to enquire after a Silverhilted Sword, he had loft out of his Belt upon the way, with order to expect his return thither the next Day: Sir lohn doubted not in the least his Honesty, thô my Lady more quick sighted, to far suspected him, as to desire Sir John not to give him the Mony, without Writing again to his Unckle, But the Hand being so well counterfited, and the Seal of his Coat of Arms also; he told her he was sure twas his Unckles Letter, and therefore order d the Steward to pay him the Mony: And when afterwards the Cheat was difcover d, she was so far from censuring Sir Iohn's Action, or from faying, If he had believ'd her, he had fav'd his Mony; that the never fo much as took the least notice of it to him; which shewed, that thô she took great care of what Sir 19hn committed to her, yet she did not in the least intermedle, or concern her self in what belong'd

long'd immediatly to his managment; but left it intirely to him, to act as he thought best: And as the perform'd all things belonging to her charge, to his extraordinary fatisfaction; fo the was no less submissive to all his Orders: And lest she might diminish that satisfaction, she defir'd he should have in all things; she would even difapprove her own Judgment, when in any thing it contradicted his. Neither did har compliance with Sir Iohn's defires, cause her any ways to neglect her Domestic Affairs; amongst which, the care of her Servants was the first. Her endeavors were restless in preventing those disorders, which are incident to Families; She warned often, and caution'd those who were addicted to unnecessary, and dangerous Conversations; if these admonitions prevailed little, the us'd more efficacious means, of hindring fuch ill consequences as might follow; by turning away one of then she thought the occasion, of the others breaking her Commands. If the found any of her Servants overfeen in Drink, She admonish'd him the first time, to take care she saw him not guilty of the same fault again; if this charitable advice took no effect, the was wont to use her powerful intercession with Sir 10hn (who refused her nothing she defir'd) to discharge him immediatly from his service. Moreover, to prevent that common Topic, which Servants for the most part make use of for an excuse, that their intemperance proceeds from their kind entertainment of other Gentlemens Servants; She declar'd, that should not serve their

turn; for the defir'd that others Servants thould be treated, as the would have her own; Viz. That they should want nothing, yet not have so much as to make them unfit to render due service to their Masters.

This care was follow'd by a diligent forecast, that no part of that pretious time, She so much esteem'd, might be cast away, or spent idely, but rather improved. Ladies ordinarily challenge the time of Dressing and Adorning themselves, as properly their own; and endeavor to make it the whole Employment of their Servants. But onthe contrary, She to redeem that, which others do not account lost; was accustom'd to Read constantly some Devout Book to them; not only when they were busy in this Employment, but in the Afternoon also; causing fuch, whose Circumstances would permit them, to Work in her presence; that she might Read to them whilst they were there: And took care not only to give them all, a constant Employment; but also, that whilst their Hands were at Work, their Minds might be Piously taken up, with Attention to what they Heard.

This care in regulating, and framing her Family according to the Maxims of Christian Duty; thô it was great and fingular, yet it was too narrow a Sphere, to bound or limit her Charity; which extended not only to Domesticks, but embraced the necessitious state of all, especially of those who were helpless and laden with afflictions: In-

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fomuch, as the could never look upon any in misery or distress; but the considered their condition as her own, and give them speedy succour and assistance. And that the might do this the better; She would never be enduc'd by any intreaties, to Play for Mony; professing, She had none to loose, but what belong'd to the Poor. For what the could spare out of that allowance Sir tohn had given her, She had affign'd them; and was so sparing and provident, as to give very considerable Alms out of it. She took special care that the Poor, who came at Dinner Time thould be duly ferv'd; ordering that when any particular Object of Charity presented it felf, they should give her notice of it; and the never fail'd to relieve them proportionably to their necessities. If any Neighbor fell sick, She was not content to send them, Cordial Waters, Syrups, and fuch like helps, which the had prepar'd for that end; but would be the Bearer of them her self; and by that means, see if they wanted not more, than their Modesty permitted them to ask. Nor was the greatest difficulty able to obstruct any Act of Charity towards them: As may appear by her going once half a Mile on Foot, to assist a Poor Neighbor in Child-bed, and this even at Midnight, in the rigid season of Winter; thrô the Snow, by which the faved the Womans, Life, who had not my Lady come, had certainly died in Labor, as the person her self own'd as long as the liv'd. She had a very Compassionate Nature,

Nature, which the us'd to blame as Cowardize, because it would not permit her to dress the Wounds, and Sofes of those, for whom the was so tenderly concern'd; yet the supply'd this defect as much as the was able, by giving them such Playsters, and Oyntments, as the made for all sorts of Aylements: Nor was she less curious in having at hand all kinds of approv'd Remedies; that she might impart them to the most indigent; and at the same time so careful, that she admitted none into her Receipt Book, which had not produc'd the effect she earnestly wished.

But her Charity shin'd most of all, where now a days 'tis most wanting, Viz. in her Convertation, which was so agreeable an Entertainment to those the Converst with, that they rather fear'd, than desir'd it should be interrupted, by any other; it being no less solid than recreative, and ever sutable to her Calm and Sweet Temper. She knew Judiciously how to suit her self to those the convers'd with; without any offence, either to the present, or absent; joyning always ingenuity with instruction: For being well Read in History (that being her chief delight) and having an extraordinary Memory, that made what the had seen or Read her own; She never wanted excellent matter to entertain even long Discourses; and was never driven, to feek it at others cost; either by traducing their Actions, or relating any thing that might lessen their esteem; but on the contrary, took every occasion she could, of speaking well of all, and turning every thing,

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by a Pious Artifice, to the best sense: Excusing the intention, if the could not approve of the action; and consequently never employ'd her Wit in Rallying, or Aspersing others; but on the contrary, it any one lasht forth into sess Charitable Insinuations, She was the first, that shewed a dinike by her silence; and thereby gave them a kind check to be more wary hereafter: Joyning as I said before, Severity and Assability in so wonderful a manner; that love and sear seemed to go hand in hand; and as the one made her Company desir'd, so the other render'd it not uneasse: All being willing to quit any Subject, thô never so suitable to their own humors, rather than looke the diversion of hers: And therefore, when any

had been declaiming against, or censuring others, or talking of any light and unprofitable thing; which is the Theme commonly of Worldly Conversation: Her presence as well before, as after her Marriage, was of sufficient Authority to silence them; and Mrs. Trever Hammer, or my Lady

Warner is coming, was a forcible Irem to turn the hotest Discourse, into such an one, as might not be displeasing to her. Which evidenc'd how

far they were from regretting the interruption of their own Discourse, and how glad of the occasion of enjoying her's, which was ever diverting

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by a Pious Artifice, to the best sense: Excusing the intention, if the could not approve of the action; and confequently never employ'd her Wit in Rallying, or Alperting others; but on the contrary, it any one lasht forth into less Charitable Infinuations, She was the first, that shewed a dinike by her filence; and thereby gave them a kind check to be more wary hereafter: Joyning as I laid before, Severity and Affability in so wonderful a manner; that love and fear seem'd to go hand in hand; and as the one made her Company desir'd, so the other render'd it not uneasie: All being willing to quit any Subject, thô never fo suitable to their own humors, rather than look the diversion of hers: And therefore, when any had been declaiming against, or censuring others, or talking of any light and unprofitable thing; which is the Theme commonly of Worldly Conversation: Her presence as well before, as after her Marriage, was of sufficient Authority to silence them; and Mrs. Trever Hanner, or my Lady Warner is coming, was a forcible Irem to turn the hotest Discourse, into such an one, as might not be displeating to her. Which evidenc'd how far they were from regretting the interruption of their own Discourse, and how glad of the occafion of enjoying her's, which was ever diverting and innocent.

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#### CHAP. VI.

The first beginning and occasion of her Conversion.

A Lmighty God, who disposeth all things no less effectually than sweetly, would no longer permit one, who had liv'd up so strictly to the light of Nature and Education, to live without the light of Grace. The beginning of her Conversion was after this manner. Her Father Sir Thomas Hanner thought a diversion for her very necessary; and therefore, invited Sir Iohn and her, with their whole Family, to Winter with him at Betisfield. Whether, as foon as she had recover'd her strength, after her Lying-in of her Youngest Daughter, they began their Journy. Her diversion was Sir Thomas's design, in this Invitation; but her Conversion was intended by Higher Powers; nor can this be reflected upon without a special Adoration of the secret Councils of Divine Providence. In this sejornment it was, the first began to doubt of her Religion; which is commonly the first step, that God makes use of, to bring those that are not in it, to the knowledge of the true one. Hitherto the thought her felf in so secure a way to Salvation, that her Brother's kind and earnest intreaties of her, to leave

leave it, could (as we have faid,) work nothing upon her; and was so constant in it, that nothing could make her think of a change, but the hores (as we have faid) of a Religious Life; to which the often found so violent an impulse, that even permited her not to reflect upon the Abjuration of Protestancy, which it necessarily requir'd: Otherwise the difference in so Essential a Point, as the Real Presence in the Blessed Sacrament, would have startled her, and put an end to her Design of being a Nun; as it did surprize her when the heard this was the Belief the Church of England Profes'd: of which the

hitherto acknowledg'd her self a Member.

One Night after Supper it happen'd, that my Lady Hannur in a Discourse about Religion atfirm'd , That the Belief of the Real Presence, of our Savier in the Bleffed Sacrament, was acknowledg'd by the Public Liturgy of the Church of Ergland, which was Au horiz'd and Commanded tobe Read, in all Churches of the Kingdom. My Lady VVarner furprized at this Affertion, Modefly reply d; Then Madam I have hitherto been very ignorant in the Religion I Profess, and have less brought up in from a Child. My Lady perfifted fill in her Assertion, and admir'd her ignorance in so considerable a Point of Faith; and Sir Thomas Hanner effirming my Lady to be in the right, and his Daughter to be in an Error, She was extreamly perplext; to think She had been fo long brought up, in the Belief of that Tenet, which the Church, she Profes'd her felf of, difown'd; fearing, that as the was ignorant in this fo necelfary

others no less Essential. However, thô she could not submit her Judgment even to her Father's, whose knowledge and experience she knew to be far greater than her own; and that his kindness also was too great, to lead her into an Error (so deep are the impressions of Education, as not easily to be canceld) yet she prudently seem'd to acquiesce to their Opinion, rather than farther contradict them, and suspended her Judgment, till she could better inform her self, in so important a Point; which she intended to do at London. Which place (after Sx Months kind Entertainment) Sir John and she with their whole Family, was to pass

through, in their way home.

She no sooner came to London, but Sir Iohn Hanner her Brother came to Visit her; and told her, her Unckle Hanner (a Title the Welsh give to fuch as are Coufins only, when they much exceed them in Age) was in Town, and would be very glad to see her. This was that Father of the Society of Iesus above mention'd, with whom the had treated about being Religious. She was at first a little concern'd, about what he would think of her, for having embrac'd a State of Life, so contrary to what the had propos'd to him; but Civility overcoming this apprehension, She appointed a time to receive his intended Visit; which he made at the time prefixt, and was so far from taking notice of what the apprehended, that he Congratulated with her, for her happy Marriage; but neglected not to take this occasion of

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speaking to her of Religion; of the necessity of being in the true Church; that there was but one that could be true; there being but one Faith, as there was but one God, and one Baptism; and desir'd her no less for her own, than for his sake, to take the pains only, of exami-ning impartially the Tenets of both Churches; and she would soon find which was the true one. She could not, but make a Civil acknowledgment for his kind concern; which gave him hopes, that a second Visit would not be unwelcome; whereby he thought he might be able, to do good upon a Soul, he found so well dispos'd to hear reason; perceiving her neither pre-posses'd, nor byas dwith passion, or prejudice: Two of the greatest impediments in the way to Truth.

The second time he went to Visit her, he took occasion to Discourse upon the particular Tenets of the Roman Catholic Religion; having in the first only toucht them in general; and among other Points, he discourst most at large upon the Real Presence: For which thô he brought more and better Arguments, than ever she had heard; yet they only wrought upon her so far, as to quicken her in the performance of the Resolution, she had before taken, of being better inform'd, in a Point of such consequence; assented to by her own, as well as the Roman Catholic Church; thô hitherto she had believ'd the contrary. She receiv'd him with no less civility in this, than in the former Visit; which gave Mrs. 10.11

Ican Kinaston, a Relation, and particular stiend of my Lady's, an occasion to fear, that this good Father (whom she knew from my Lady to be a Pricst) had in those two Visits wrought very much upon her udgment, in order to perswade her to his Opinions, she having been present at them both; and seen with what civility my Lady Treated him. Whereupon, The discover'd these her Sentiments to my Lady, who affur'd her; That she had the same belief as ever, of the Truth of ber own Religion; and that her compliance with him, was purely out of civility, which she could not but show him, whilft he express'd his, by his kind Visits, and the Zeal he evidenc'd in them, fer her Eternal Happines. But my Ladys Answer, gave the Young Gentlewoman no satisfaction; and therefore, she never left importuning her, till she had promis'd to accompany her to a Protestant Doctor, who (as the told my Lady ) would convince her of the Falfity of all, that this Priest had told her. My Lady, the more willingly condescended to her importunities, because she look d upon it, as an occasion that Providence had given her, of being better satisfied, concerning the Real Presence, which she fill doubted of; yet comply'd with her upon condition, that the Doctor should not know who fhe was; that she might with the more Liberty propose her doubts to him; resolving, since the had this opportunity given her, to try what Anfwer the Doctor would make to those Catholic Tenets, which Father Hanner had explicated: That since (as he said) there was but one Religion, in mbich

which one could be sav'd, she might be the better able to distinguish, which of the two it was, her own, or his. Mrs. Kinaston accepted the condition, and brought her to Dr. Buck, Chaplin in Ordinary to King Charles the Second; Telling him, This friend of hers, who had no mind to be known, came to him to be satisfied in some doubts of Religion; the Doctor after a civil welcome, desir'd my Lady to propose her difficulties. I shall set down the Conference in her own words, which she gave Sir schn in Writing, before he went for his own satisfaction, to discourse with the same Doctor about the same Subject, which Writing contains a Summary of the whole Discourse.

"Being first acquainted with the end of our "coming, the Doctor desir'd me to propose my "difficulties; I asked him, what was the Prote-"stant Opinion concerning the Sacrament? He "told me, that the Body of our Saviour was really "there; and that it was Eaten by us, with our "Teeth. I asked him about Praying to Saints? "He told me, 'twas a thing indifferent. I asked "hin; about Purgatory? He said, it was an Opi-" nion grounded upon reason, and that he was not "much against it. I asked him about Confession? "He told me 'twas a necessary, and uteful thing, "and that it was ever practis'd in the Protestant "Church, and that he himself had receiv'd Con-"fessions, all along the troublesome Times. "asked him about Merit? He told me 'twas as "the Roman Catholic Church had Defin'd it; "but that Protestants durst not use the word,

"for fear of offending the Common People, "thô their meaning in that Point was the same "with the Catholics. He told me, he agreed "to all that the Catholic Councils had Decreed, "and that what they had not determin'd, he "medled not with. He offer'd to bring me "to the Arch-bishop of Canturbury Dr. Sheldon, "to be affur'd, that this was not his own Opinion "or particular Belief, but that the whole Prote-" ftant Church believ'd the same. He said there "was no difference between the Church of Rome "and Church of England, but what might eafily "be Reconcil'd, and that there was no Dispute "about Fundamental Points of Faith. " ming, that he had lately Discours'd with his Grace "the Arch-bishop of Canturbury about these Points, "with the same freedom, he had done with me; "and that the Bishop told him, Dector I am of " your Opinion.

My Lady was surpriz'd to hear these Opinions so frequently Rail'd at, by those of her own Church, now in a manner own'd by a Doctor of the same; and as Dr. Buck affirm'd, even by the Primat of it, the Arch-bishop of Canturbury himself. And afterwards declar'd, That this Discourse of his wrought more upon her, than all she could have heard from Catholics could ever have done; and was above measure troubl'd to see her self so ignorant at that Age, in Points of Religion, of so great moment; and to find her self so unset!'d in her Faith, as to doubt whether her own, or the Roman Catholic Religion, were the best. Mrs. Kinaston easily perceiv'd my Lady's perplexity,

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and was no less troubl'd herself; which she could not refrain from expressing, by these following words. Madam, you were the occasion, that I heard a Priest, and I am so unfortunate, as to have brought you to Discourse with a lesuit, meaning the Doctor, who notwithstanding liv'd and dy'd a Professed

Protestant of the Church of England.

This trouble and disquiet my Lady found in her mind after this Discourse, forc'd her to send to Father Hammer, to beg of him the favor of a Third Visit, which he most readily granted; and when he came, she told him what had pass'd, and the effects of the Conference with Dr. Buck; Viz. That her Belief, of which was the True Religion, was wavering, and unsetl'd; and that she was so restless and disquieted thereby, that she fear'd whether or no she was of any Religion at all; and that if she dy'd in this doubting condition, she knew not what would become of her. And with all told him, That she was immediatly going out of Town, and by that means should not have the opportunity of confering with bim any more, about a matter of so great Importance as this was, upon which her Eternal Happiness depended; wherefore, she beg'd of him to continue his kindness for ber, he had hitherto so much exprest both by his words and actions, in sending some friend of his to her House at Parham, whether she was going the next D.y; to whom she might propose her difficulties, and by his assistance regain that repose of mind she possest before this accident happen'd. The Father promis'd to fend one to her; And desir'd her, not to disturb her self in the mean time; told her that God had occasion'd this Tempest C 3 Brown.

Tempest in her Soul for her advantage, who in a short time would Calm the Storm he had rais'd, if she had recourse to him with a filial and unshaken confidence; and that his VVisdom would help and direct her wavering judgment into the right way; but defir'd her also to take great care lest Passion or Interest should interpose, and binder, or divert his Divine Operations in her Soul.

A fortnight after her return to Parham, Father Hammer fail'd not to perform his promife; and fent one Father Iohn Travers of the Society of Iesus, with a Letter to my Lady, to fignifie, That the bearer of it was such a friend of his, as she had desir'd him to fend to her; who would give her all the satisfaction she could possibly wish for. She receiv'd him, as Sir John did also, with all respect and kindness imaginable; thô Sir Iohn was all this while ignorant of what had pass'd at London, but had taken notice and was much troubl'd to see my Lady was more. Melancholy fince her return homethan ordinary, which he suppos'd proceeded from leaving her Father, whom she as passionatly lov'd, as he did her; and only knew that this Gentleman was a friend and acquaintance of her Uuckle Hammer, who he knew had Visited her several times whilst The was in London.

My Lady had several Discourses with Father Travers, in which he gave her so evident an assurance of the Truth of the Roman Catholic Religion, that she resolv'd, forthwith to embrace it; and was in pain till she did so; but yet would first acquaint Sir John with her desires. Wherefore one Night, they being alone together, the

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told him, she had a request to beg of him, which for the Pasion of our Savior she desir'd him not to deny her; he was surpriz'd at such an earnest and unusal Petition, and told her, he wonder'd she should by fo earnest a Solicitation express a fear of his refusal, who had never yet deny'd her any thing she had aske; and therefore, she needed not with that earne fres demant any thing that was in his Power to grant, fince she could not but know, it was as great a facisfaction to him to grant her request, as it could be to her to obtain what she askt. Upon this, she desir'd him to give her leave to fave her Soul; he told her, That he was now more fruc at the request it self, than before at the manner of asking it; because she could not think he would deny her leave to fave her Soul, it being as dear to him, as his own. He could not yet conceive the drift or reason of this demand. Infine, the told him, That she beg'd his leave to Reconcile her self to the Roman Catholic Church, without which she was convinc'd she could never be fav'd. Adding, That tho she knew his Conlescention to her Request would be a prejudice to him, both in his Estate, and Reputation; yet she could not but believe, that the Love she had ever experienced from him, and the necessity of a grant of what she desir'd, in order to her obtaining Heaven; would move him to Sacrifice both, for the Salvation of her soul. Sir tohn knowing her Zeal for the Protestant Religion, and how far she was from fickleness, or unconstancy, in any thing; especially in Religion; Could not conceive what should be the cause of so earnest and unexpected a Request. Therefore, He desir'd ber to tell bim how she came now to make this Petition after Guch

such an ea nest manner as she had done. Hereupon, The told him all that had past at London, both between herself and Father Hanmer; and also between her and Dr. Buck; at which he was no less furpriz'd than the had been before; never having believ'd, that to be the Protestant Faith, which Dr. Buck declar'd, to be to; The told him alto, That this Gentleman whom her Vnekle Hanmer had fent, had given her such a clear knowl doe of the Roman Catholic Faith, and such convincing Reasons of the Truth of it, that she no longer doubted there was any other way to Salvation, than by making her felf a Member of the Roman Catholic Church. Sir John desir'd her not to be too rash in her Resolutions; telling her, That oftentimes a too precepitous Zeal, is apt to out-run reason and discretion, and make Resolutions otherways good, to become Abortive; that too great heat is an hinderance from bringing any thing to perfection; and then added, How uncomfortable a thing it would be for them, to be of different Religions; that he had a Soul to fave as well as she, and that no Temporal Interest, or loss of Reputation, should hinder him from doing, what was necessary to obtain Salvation: That he was troubled no less than her self mas, upon what she had related, and affur'd ber that he would not rest satisfied, till he was throughly convinc'd, which of the two Religions was the truest; and that perhaps after a diligent enquiry, he might be of the same mind with ber, and that 'twould be mift confortable to both, to embrace the same Religion together. But he believ'd this Gentleman would not be able to Answer such difficulties, as he would propose to him concerning the Roman Catholic Faith; which if he could not, she would then have little

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little reason to acquiesce in those Arguments he had given her for it : And laftly , Defir'd her for fone time at least to defer, for his fake the change of her Religion; however, if she thought thefe his Reasons insuficient to move her to do what he desir'd, he lest her intirly to her liberty, to do what she thought best. Hereupon, the resolv'd to put off her Reconciliation, till another time.

The next Morning Sir Iohn not doubting but that the difficulties he had to propose were unanswerable; accosts the Gentleman, who handfomly Eluded all Questions, that might occasion a Dispute in Religion. Which Sir Iohn perceiving told him, That he wonder'd he shew'd not the same Zeal for his Soul, that he had express'd for his VVives, and did not give him the same satisfaction in his doubts, that he found he had given her in hers. The Gentleman perceiving that my Lady had inform'd Sir John of all that had past, desir'd him to propose his difficulties; which he had no fooner done, but the Gentleman so easily and clearly answer'd them, that Sir Iohn was astonish'd, and had nothing to reply to his Answers, they being so clear and convincing. Amongst other things Sir Iohn asking him, what rational grounds there could be for a Belief of Purgatory? Hereupon, he folidly explicated them, shewing the difference between the guilt of Punchment, and guilt of Offence, by the Example of David, who after the Pardon of his Transgression, had the Punish ment of it inflicted upon him, by the Death of his Child; and fo ingeniously Moraliz'd upon God's Infinite goodric is

ness and mercy, that would not permit him to Damn a Soul for one small Offence, no more than his Justice would fuffer any thing that was defil'd to enter into Heaven; and therefore, requir'd either a Voluntary Pennance or Mortification to be undergone in this Life, or an involuntary Punishment to be suffer'd in the next, to purifie such a Soul; and thereby render it sit for Heaven; and also clearly Explicated the difference between a Voluntary satisfaction made for Sin in this Life, and a necessary undergoing the Punishment inflicted for it in the next; and how much more acceptable the one must needs be to God, than the other; and that therefore a small Pennance perform'd in this World, was able to satisfie more, than many Years great sufferings could do in the next: The one being freely and willingly undertaken, the other fuffer'd by force.

Sir John at the end of this Discourse found himself so sensibly toucht by it, that he could not refrain from telling him, That were he convinced, there was a Purgatory ( as he should be, were he once a Roman Catholic ) he would use the best means he could to avoid it; and be thought none better than to betake himselfto a Religious course of Life; the Roman Catholic Church affording this means of avoiding it, having many Religious Houses; whether such as perceiv'd the great danger the VVorld exposed to, and the little satisfaction it gave, might retire themselves, as to a secure Harbor; which happiness his own Religion wanted. Gentleman as at first he had been backward in engaging

engaging in any Discourse concerning Religion, now feem'd very active in discouraging Sir Iohn from fuch an undertaking; telling him, That this was not nec fary to Salvation, as the becoming a Roman Catholic was, and that Marriage was a State both pleafing to, and ordain'd by Almighty God, and that he could not enter upon such a course of Life unless his Lady did so too, and therefore he ought to lay aside these Thoughts, and fet up n n hat was of greater moment. Viz. The disposing himself to become Member of the Roman Caholic Church, out of which there was no Salvation: And laving aside all Interest or Prejudice which his Education, and long Practice of the Religion he profess'd, had given him; he should earnestly beg of God to shew him the source way to Salvation, with a confidence that God would hear his Prayers, if flighting the principles of Interest, and the force of Education, he sincerely gave Ear to Reason, and such Divine Truths, as God interiourly should inspire. Sir ohn told him, he would follow his advice, but it being a business of so great weight, he would first consult others of his own Religion; who probably might be able to return some farisfactory A : surer. to the doubt he had rais'd of the Truth of the Protest no Religion, altho binufelf could not; and for this end be beg'd of him, to give him briefly in VVriting, the Points of Religion, in which the Catholics differd, from that he profes'd; and the principal Arguments upon which they grounded this difference.

That which Sir Iohn acknowledg'd himself most surprized at, was that he found the chief things objected against Roman Catholics, and which he thought impossible for the other to Answer, were

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either false, or falsly represented. As that of Idolatry, of Merit, of forgiving Sins before hand, or giving leave to Sin, and several such like Tenets laid to their charge. The Gentleman promis'd in a thort time, to bring him what he desir'd, and the very Day he went from Parham Sir 10hn resolv'd to set upon what he had advis'd him; Viz. by entring into a serious Recollection, ponder, and thereby discover, of how great Importance it was to be in the right way to Salvation; and how little it fignified to enjoy never so great happiness in this short Life, if after it one lost an Eternal felicity, in the next. He therefore most earnestly beg'd of Almighty God to direct him into that secure way, that leads to Blifs, and which himself came into this World to Chalk out; that by the knowledge of it in this Life, he might obtain the Fruits of his in-estimable Redemption in the Life to come. Whilst he proceeded in these Pious Exercises, it pleas'd God Almighty to bring into his Mind some good thoughts he had entertain'd, not long before, in a very dangerous Sickness, Viz. of the uncertainty he was then in, of his future happiness, and what horror he selt from thence; what defires and resolutions he then conceiv'd in his Soul, of living a more Virtuous Life; if God should vouchsafe to prolong it. A Dream also, which carried his consideration still further, came fresh into his Memory, which he had had not long before, of his being ready to receive the Sentence of Eternal Damnation, before the Grand

Grand Tribunal; and how much he then wisht, that he might return again to the World, to make satisfaction by a new Life, for his past Offences. Also, how insignificant all the pleasures and satisfactions of this World then appear'd, and how willingly he would have Sacrific'd them all, to have freed himself from the Eternal Mifery, in which he even seem'd already to be involv'd.

These thoughts were so lively represented unto him, and were to urgent and weighty, that they mov'd him no less now, than they had done before, gave him a quicker and sharper sense of the danger of his present condition, and caus'd him to make an intire Oblation of himself to Almighty God; begging of him by his Sacred Paffion, to Pardon his past Sins, and to teach him hereafter how to Love and Please him. Another thing also came under his deliberation, which had been to him a frequent occasion of great trouble; Viz. The fear and apprehension lest his Lady should die before him: Which he could never think of, without a more than an ordinary forrow; judging, it would be impossible for him to survive to great and sensible a loss. In this perplexity, the same thought which represented it self, whilst Father Travers explicated the Doctrin of Purgatory, return'd with so much violence, yet was accompanied with fo comfortable a sweetness; that it seem'd to dissipate all his former doubts and troubles. A Religious Life offering it self to his serious considerations, as a means to make

make Death and Judgment (the most terrible of all things) comfortable and pleasant; and that nothing could so much dispose him for such a necessary separation, as Death would one Day make, between him and his Lady; as a Voluntary separating before hand, for the Love of God.

Sir John was carried away so violently with these thoughts, that they gave him no liberty at all to reflect upon the change of his Religion; thô so necessary a Qualification for that State of Life, he was fo forceably mov'd to embrace; nor could he be satisfied, till he had discover d them to his Lady; whom if he found, not to have the like inclinations now, which he knew she had before her Marriage, 'twould be in vain for him any longer, to entertain any fuch thoughts. Therefore, he opens his Mind to her, in order to a Religious State; who receiv'd this irtimation with a Flood of Tears; seeing her thus mov'd at this proposal, He beg'd of her fir the Love of God, not to trouble her felf farther, about n hat he had propos'd; for unless she were of the same Mind, he neither she on the other side assur'd him, That her Tears were not Tears of ferrow, as he apprehended them, but of joy, and that the same value she had before Marriage for a Religious State, was not at all lessen'd by it, and that she still esteem'd a Monastical Life the lappiest in this VVcrld; but endeavor'd to put such thoughts as much out of her Mind, as she was able; because she had fettled her felf in a Condition fo opposite to that most happy Calling: And that she durst never signific her Mind to

him in this matter, fearing he might take it as unkindly, as she imagin'd, he thought, she had taken his proposal. She added, That she thought no Course of Life could be truly happy, in which the Dispensations of Gods Providence were not equally acceptable. She told him alfo, That as she was confident she should not, so she fear'd he would not enjoy a long Life; and that this was not her Opinion alone, but also her Fathers, who for that reason was concern'd, that he fo long defer'd the settlement of his Estate; according to the Articles agreed upon at their

Marriage.

Sir John was startl'd, that others should take notice of what he so little thought on; and which he had more reason to apprehend, then they; and esteem'd this as a timely admonition from Heaven, to make a Spiritual Provision for Eternity. A settlement far more worth thinking on, and of greater moment, than any this World could afford. But my Lady went on arguing as Father Travers before had done, 'That a Religious 'Life they aim'd at, as happy as it was, requir'd 'luch a Disposition as neither of them yet had; Viz. The being Members of the Roman Catho-'lic Church, none but that affording the happi-'ness of such a Retirement: And therefore, 'that they ought first to satisfie themselves, and embrace this, before they could partake of the other he had propos'd.

This Discourse being ended, Sir sohn retir'd himself again to his Closet, where he was seiz'd with fo great trouble and anxiety, occasion'd by the uncertainty he felt, whether he was in the

true way to Salvation or no; that made him restless: Which disquiet of Mind was the principal occasion of ripening his Conversion; and for the fear of what irreparable consequences might follow; if he were not in the true way, ga e him no time of respite or breathing : And amidst these perplexities, he began to Model and confider with himfelf how to make a ferious and lasting provision against to great an evil. Findirg no help from any divertion, he took to eafe his troubled Mind, thinking the time long, thô but Ten Days since Father Travers departure; refolved to go himself purpelly to him to get the Paper he had promis'd him, from which he hop't to receive some comfort and satisfaction; and -found him in a readiness to begin his Journy for Parham; with the Summary or Treatile, he had promis'd of the Catholic Doctrin. He beg'd of him not to charge his kind defign, but to accompany him back to Parham, which request he condeteended to. Where reading the Articles over to Sir John his Lady and Sifter, the two last were throughly and effectually convinced, and resolv'd to take the opportunity of Father Travers présence, to Reconcile then selves before his departure, and thereby become Members of the Roman Catholic Church: Which they did upon the Eve of St. Ichn Baptists, and Received the Holy Sacrament the next Day. But Sir Iolin resolved to hear what those of his Church would fay to the Reasons set down in the foresaid Treatise, before he would make any change of Religion. CHAP.

#### CHAP. V.

A Relation of Sir John Warner's Conversion, and how both he and his Lady, resolve to enter upon a Religious course of Life.

Must here beg leave of the Reader, to accept of a short Relation of Sir 10hns Convertion, together with some Motives, which conduced not a little to his change of Religon; because 'twill no less inform him, how my Lady by that\_ means was set at Liberty, to embrace a Religious State of Life; than disabuse some persons, who by mistake, thought such a separation impossible, confidering their ample Fortune in the World; unless some disgust or dissatisfaction had inter-ven'd, on the one side or the other; and by this short Narrative, the Rich goodness of Almighty God's over-ruling Providence, in drawing Souls to his Service, will also evidently appear.

Sir Iohn, thô he could not refute those Reasons Father Travers had set down; yet thought it pru-dence to suspend his judgment, and submission to a change of Religion, till he found whether others of his own, could tolve those Queries, he had heard Read. Wherefore, he obtains leave of Father Travers, to show this Treatise, to some Learned Men of the Protestant Church,

Church; and for this end, resolv'd to make a Journy on purpose to London; and prevail'd with the Father to meet him there; that they might be able to confer about the Objections that others should make, to what he had set down in his Treatise.

Sir lokn being in London, first of all apply'd himself to Dr. Buck; with whom (thô he had been Chaplain to his Grand-father, and had Baptiz'd Sir 10hn;) he had no Personal acquaintance; but found him to Civil, as freely to Discourse with him, without asking him who he was. The Di ctor Read over the whole Treatife with Sir John, and made no Objection, either against the Real Presence, Prayer to Saints, Purgatory, Consession, or Satisfaction for Sins. But when he came to that Point; that there was no true Ordination, or Priest-hood in the Protestant Church; (for a proof whereof, was alleade'd, whit. Lr. Thorndike in his VVeights and Measures wisht; 'That since there was a great doubt in so 'Essential a Point, they would submit to a Re-'ordination by the Suffra; an Bishops of Rome) the Dector was so mov'd, that he declar'd, the Author of that Paniphlet deferv'd a severe Punishment. And when Sir John endeavor'd to pacifie the Doctor, telling him, 'His Citation was out of a Protestant Author, and therefore, unless falle was not so much to be blam'd; yet the Doctor could not be periwaded to Read any further; which when Sir John perceiv'd, he desir'd the De ctor, That le neu'd veughfafe at leaft to inferm him, fince there was a coubt in the Protestant Church,

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of a Point of so great consequence, as that of True Ordination was: VV hether there could be any danger of his Salvation, if for this reason; as well as for the advantage of Religious Houses, which the Protestant Church manted, (finding himself most particularly mov'd to a Religious State of Life,) he should quit the Protestant Religion, he was Bred up in, to become a Memb r of the Roman Catholic Church? The Doctor here exprest his concern, that there wanted such a conveniency in the Protestant Religion, which the Roman Catholic had, but would not own a want of Ordination; but ftill invey'd against the Author of that Affertion, and earnestly persivaded Sir John, to continue in the Church he was in, which was very good, and had in it all things necessary to Salvation; affuring him, 'That in a short time they would both be United. The chief difference betwixt them, confisting in the Popes 'Usurping a Power, beyond what Christ had given him: Their Church allowing him to be the First, but not Supreme Bishop; which Question, he believ'dwould soon be decided, by 'a Condescention on both sides.

Sir tohn was not satisfied with this Answer, but resolv'd to go to the Arch-bishop of Camurbury Dr. sheldon, he being the Primat of the Protestant Church; whom Dr. Buck had also cited, to be of his Opinion. And that he might not be too troublesome to his Grace, he reduc'd what he intended to propose to him, to Three

Queries.

The First, VV hether there were a Church Establish'd by Christ, out of which there was no Salvation?

The Second. Whether the Roman Catholic Church

mere a Menber of this?

The Third. I'Vhether there was Salvation in the Roman Catholic Church?

When Su Iohn came to Lambeth, and asked to speak with my Lord, he would not give him Audience, before he fent in his Name, which he barely gave, concealing his Quality. To the first of his Cuestions my Lord Answer'd Affirmitively; to the second, he faid it was a corrupted Member; whereupon Sir lohn asked him, if it Eri'd in any Fundamental Point? He Answer'd, it did not, for then it would be no Church; hence out of the premiles granted by my Lord, Sir John drew this Concluhon, in Answer to his Third Query; telling my Lord, That then it evidently follow'd, there was Salvatien in the Roman Carbolic Church. But my Lord told him, That for those who were Born and Bred up in the Reman Catholic Religion, there might be Salvation; but for him n ho own'd himself to be Educated a Protefrant, it was very doubtful; it being very dangerous to leave apure Church, to enter into one defil'd with Errers. To which when Sir lebn out of his own words reply'd, That they not erring in Fundamental Points, he bunbly conceived it could not be so dangerous, as his Gr. e Afferted, to embrace the Reman Cathelic Religion; my Lord reply'd. That he was not so umpetent a ludge of this as himself; and therefore was to rely upon his Opinion, rather than his own. Sit John humbly fubmitted his Judgment to my Lords in this Point; but

but having understood from Dr. Buck, the esteem my Lord had for a Religious State; from an expression, the Doctor told him, his Grace had one Day let fall, as he was puting on his Canonical Robes in the Lobby, to go into the Par'ament-Ho ile; (Viz. How happy it would be, did their Church afford such a conveniency, as the Church of Rome dit; that Brethren might dwell together in Vnity; and what a comfort their Conversations would be, to each other) refolv'd to propose the ane Question to him, he had to Dr. Buck, which give him occation of Relating this paffage concerning my Lord; to wit, whether the embracing a Religious State, might not be a sufficient VV arrant and Motive, for a Protestant to become a Catholic? The Bith op instead of Answering the Question, asked Sir John whether or no he were Murried? Who telling him he was; the Bishop reply'd, That such a Proposition as be had made, was in vain, because the State he was in, render'd the other incomparible. Sir John told nim, be humbly conceiv'd, that a mutual confent, gave the same Priviledge to embrace that State, as a fingle Life did. My Lord again asked him, If he had any Children? he told him Yes; whereupon my Lord faid, You are then oblig'd in Conscience to see them Educated. Sir John reply'd, That by leaving them to a crusty friend, with security of a sufficient M vintenance, he thought he better satisfied his obligation of their Education, then by Educating them himself, with hazard of his own Salvation.

Here my Lord was interrupted by a Youth of about Ten Years of Age, his Relation, who was going to Westminster-School, with whom my Lord

Lord entertain'd himself so considerable a time; in asking him, VVhat Books he learnt? How this and the other of his Friends did? And such like Questions; as gave Sir Iohn, who sat by, just Reason to think, that the danger of becoming Catholic, was not so great as my Lord affirm'd; otherwise he would have thought his time better spent in satisfying him, in a business of so great consequence, than in conversing with the other, about matters of less mo nent.

My Lord, either unwilling to give himself farther trouble, or believing it might disgust Sir Iohn, to see him trisse away his time thus with this Youth, instead of endeavoring to clear his doubts; and perhaps willing enough to break of the Discourse, for fear he might not be able to give him intire satisfaction; told him, That since his weighty affairs allow'd him not, so much time, as the answering his doubts requir'd; he would recommend him to one, who should make it his business to do it; and therefore called one of his Gentlemen, and Commanded him, to go along with Sir John to Dr. Dolbin (then Dean of Westminster, and afterwards Bishop of Rochester, and last of all of York) and in his Name desire the Dean, to render him what service was in his Power, in the business he came about.

As Sir Iohn was going out of his Pallace, he met Dr. Sancroft (now Arch-bishop of Canturbury) a Neighbour and acquaintance of his, entring in; who offered him his service, and probably afterwards informed the Bishop of his Quality: Format the Water-side, Sir John meeting Dr. Dolbin just

landed

landed at Lambeth Stairs, desir'd my Lords Gentleman to say nothing to him; but return back, and follow the Doctor to my Lord: Whom he found much more civil and obliging than before; who after he had talk'd near a Quirter of an hour with the Doctor, they both came to Sir Iohn, and my Lord assur'd him, that he had throughly inform'd the Doctor of his difficulties, and that he was ready when ever he pleas'd, to give him satisfaction in them; which the Doctor also affirm'd, and at Sir Iohn's request, promis'd to expect him at his House the next Morning, for that end.

Sir lohn went according to his appointment, and was immediatly introduc'd into his Closet; where Sir tohn perceiving, both by the Doctors endeavors, to prevent his proposing his doubts; as well, as by answering those he had propos'd to my Lord, much after the same manner as his Grace had done, that he was not like to hive the satisfaction he expected; made sew or no Objections to what he faid; thinking it better to go away quietly, as in appearance satisfied; than otherwise give occasion of distriissiation, both to the Arch-bishop and the Doctor; and thereby cause them to divulge, what few knew of; to wir, the disquiet and uneafiness he found in the Protestant Religion. Nor was the Doctor much bent about asking his doubts, but took occasion to ask many curious Questions; and amongst others, VVbat his Ladies Name was? Which when he understood, he farther enquir'd, VVhat Relation she 10/15

S. 11.

was to Sir John Hanmer, a particular acquaintance of his? And being inform'd the was his Sifter. made greater Protessions and offers of service to Sir John than before: For which he return'd due thanks, and asked his Advice, whether he judg'd it necessary that he should do the like to the Arch-bishop? The Doctor told him, be would do it for him, and fignifie to my Lord, that he was the occasion he did not do it himself. The Doctor offer'd Sir Iohn a Book call'd the VVhole Duty of M.m., which he civilly refus'd; telling him, that he had it already. Whereupon the Doctor counsel'd him, diligently to peruse that Treatise, and that he would engage Soul for Soul, provided be follow'd the advice he met with there, that he should be as happy both in this VVorld and the next, as he could hope to be by his entring into a Religious State. He added also, as Dr. Buck had done, That 'twas a meer Punctilio the Pope stood upon, that binder'd the Vaion of both Churches; which he hop'd to Live to fee decided; and a Tur'd him, that whenever any other difficulties occur'd, he should find him ready at all times to Answer them; and to render him what further service he was able. Which Sir lahn humb'y thanked him for, and took his leave, refolving now to embrace (as the securest way) that Religion, in which both allow'd Salvation; rather than remain in one; where the contrary Church, (which the Arch-bishop had own'd to be a true one) deny'd that any could be faved.

As foon as he had made this Resolution, he began to find tome Interior repose, and quiet in his Soul: Which from his first suspition or doubt of the truth of the Religion he Profes'd, was continually upon the Rack; especially during the time he was at London; and it had so influenced his Health, that he fear'd, by the Indisposition he found hinself in, that some violent Sickness would follow. Waich in a Letter he give his Lady notice of; at which the was fo concern'd, as to histen immediatly to London on Horse-back, concluding he might be worse, than he would express in his Letter, for fear of troubling her. But Providence order'd this for their mutual fatisfaction, that the might be present at his Reception into the Roman Catholic Church, he having appointed the next Morning after her arrival, to meet with Father Travers for thatend. She thought fo troublesome a Journy well recompensed, by becoming a Spectator of what she chiefly wish'd, and Pray'd for. And when he told her, that fince his Resolutions of Reconciling himself to the Roman Catholic Church, he began to receive again that quiet and repose of Mind, he had lost from the first time he began to doubt of his own Religion: She reply'd, That the had experienced the same; but that "twas nothing in comparison of the comfort and 'satisfaction, the enjoy'd after her Reconciliation; which was accompanyed with fuch an assurance, of her being in a secure way to Eternal happiness; that should Father Travers Renounce the Religion, the had embraced by his Instruction 'and advice; (who had been so Instrumental in this her Conversion) yet this change in him would

would not move, or trouble her in the lest; for give her the lest doubt or disesteem of what sine now Profest.

Sir John was Reconcil'd the Sixth of July 1664. and afterwards experienced such a Transport and Security in his Soul, as his Ludy had given him hopes of; and 'tis impossible for any one to imagine, what this is; but those that have felt it. The doing of this was a necessary means for Sir 10his executing his other Delign, of leaving the World; which the Devil (tince he had no fuccels in hindering the former) resolved now to try to prevent; forefeeing that a Religious State would be no less beneficial, to these happy Proselites in their way to Heaven, thin whit they had already done: And therefore, endeavor'd what he could, to represent and mignifie to him the present happiness, he enjoyed in the World, in so incomparable a Wife, so good an Estate, and so handsome and convenient a House; which he had just finish'd and furnish'd at great expences; and as yet had not receiv'd the least satisfaction from it, for the pains he had taken, and trouble and charges he had been at, in building it. Also, how impossible it would be, to find any comfort or satisfaction, after the leaving so good and kind a Confort, the separation from whom he would never be able to furvive; how difficult it would likewise be, to observe what was necessary in that State he aim'dat, Perpetual Continency, Poverty, and Obedience, But God's Grace still assisted him with reasons to Anfwer

Answer these Objections. First, That (as Mr. Travers took notice at his first coming to Parham) that thô indeed he was as happy, as he could wish to be at present, yet what he added, If it would last always; as it then struck him, so now the consideration, how transitory this happiness was, helped him to over-come these Temptations; to which also this seasonable consideration did not a little contribute. Viz. That if he resus'd to sollow God's Call, he might thereby provoke him, to deprive him of what he chiefly took a pleasure in, as a just punishment for that Ingratitude, and thereby make him as well miserable in this World, as in the next; for resusing to restore to God, what he so liberally had bestow'd upon him.

These thoughts renewed his good desires, and made him again purpose to return to God what-ever he had given, and what he valued above all his other Benefits his LADY: To whom he thought he could not show a greater Mark of his kindness; than to forgoe the greatest comfort and satisfaction he had in this World, for her greater happiness and contentment in the next. Nor did he think it a sufficient compliance with God's Call, to leave the World (as the · Devil would have perswaded him was enough) if she chanced to die first; because then the living in it, would have been a trouble to him, and would be nothing else but to Consecrate that to God which he was weary of; and therefore, could not be so acceptable a Sacrifice, as now it would. Befides

Besides, it was as probable she might as well out live him, as he her; and then it would be out of his Power to thew any Correspondence at all to Gods Inspiration. Wherefore, he set a new, upon bringing about the defign of embracing a Religious State; and finding his Ladies Inclinations intensly the same, proposed to her (as a tryal of what they were afterwards to practice) that for the time they should live together in the World, they should live as they must do when separated, not as Man and Wife, but as Brother and Sister: Thô to avoid giving occasions of suspition, and lest these their resolutions should too soon take Air; they would continue to live together, as to outward appearance, in the same manner as before.

Thus they liv'd from the 6th, of July, till the 27th. of Ottober, and God as a Testimony of the Truth of their Vocations, took away all the difficulty, that is in a strict Observance of Continency; even amidst the continual occations to the contrary. Which wonderful effects to confirm'd Sir Iohn, that thele desires were from God; that he refole'd speedily to dispose things for his going beyond-Sea, by a settlement of his Estate. In Order to which he sends for his Brother Mr. Francis VV arner who was then at London.

As soon as his Brother came to Parham, Sir John discover'd his intention to him, that having no Sons, he defign'd to make him Heir of his Estate, paying Portions to each of his Daughters; and that he would make no conditions with him, that

might

might sway him to do, what he himself was not convinc'd was for the best; but only desir'd in requital of this his kindness, that he would do what he had done himself; Viz. Laying aside both Passion and Interest, examine the Principles of both Religions; and upon folid Motives embrace that, which he should find the most secure for his Eternal happiness: And dayly beg of God by his Sacred Passion, that he would direct him into the true way to Salvation, if he were not already in it. Mr. Francis VVarner kindly promis'd a grant to Sir John's request, and for this end accompany'd him to London, where in purtuit after the Truth, being present at a Dispute between Father Travers and Dr. Chamberline, then Chaplain to the Duke of Crmond, he was so convinced of the danger of continuing in his own Religion, that he toon after Reconcil'd himself to the Roman Catholic Church; which action being maturly perform'd, he acknowledg'd to Sir John his Brother, that he was more obliged to him for the manner of giving him the Estate; than for the Estate it self. For when first he discover'd his design to him, he was so possess'd of the Truth of his own Religion, that had he offer'd to give it him, upon condition to abandon the Protestant Religion, which then he thought the best; he would sooner have refus'd the Estate, than have forsaken his Religion; and confequently had never enjoy'd that happiness, he now experienc'd in his Soul; much beyond his Power to express, and far exceeding, any he could hope for in the enjoyment Wall of

enjoyment of the Estate he had given him? . My Lady VVarner in the mean time, redoubled her Devotions, and Manifested her Zeal, by endeavoring to draw as many as she was able of her Servants and Neighbours, (over whom she had a fualive power) to make themselves as happy by embracing the Roman Catholic Faith, as the was; and was the cause that leveral of them became Catholics. Her fervor had fo transported her, that she had even worn off the skin of her Knees by Praying, and might have done her self a considerable prejudice, had not Sir Iohn perswaded her to put a stop to this her great Zeal and fervor. The land oned

Whilst Sir tohn prepar'd for his going beyondfea, by making a settlement of his Estate at London. She did the like in the Country, by difpoling things in such an order, that as foon as he return'd, he might not be hinder'd from beginning his Journy. She made an Inventory of all things in, and about the House; that nothing might be embezi'd by Tenants, or out of. the way when call'd for by Mr. Francis VVanner; and she had order'd and dispos'd all things so carefully, that Sir Ichn at his return, found nothing wanting for the beginning of his Journy. Wherefore, he with his Lady, Children, and Sister, left Parbam the 20th. of October, and came to London the 23d where she stayed till the 27th. upon which day my Lady with Sir tohn's Sifter, Mrs. Elizabeth Warner, and his Kinswoman Mrs. Frances Skelton, his two Children Catherine and Juous a

Susan

susur, a Servant, with Mrs. Fausset, a Woman who knew the Low-Countries, and was accustomed to conduct beyond-sea, young Gentle-women, that went to Monastrys, began their Journy towards Dover; but my Lady would no longer admit of the Title of Madam, and chang'd her Name into that of Clare. As soon as they came thither, they sound the Pacquet-boat ready to go off, and immediatly Embarqued themselves without any stay at all at Dover. The reason why Sir Iohn did not accompany them; was because he judg'd it best to stay privatly in London, to see what consequences might follow their departure, and to prevent such ill ones as might ensue.

It was a particular Providence they took the first opportunity, for no sooner had they lest London, but Dr. Edward VVarner one of the Kings Physitians, and Unckle to Sir Iohn, heard of it; and procur'd an Order to be sent to Dover from King and Council, for the stoping of Sir Iohn and his Lady. This came not to the Mayor's Hand, till the Pacquet-boat was put off; so that all he could do, was to return Answer, that they were gone; believing Mr. Gascoin a Gentleman, who met them accidentally at Dover, and went over in the same Pacquet, to be Sir Iohn; wherefore the Mayor signified, that he was sorry the Order came not time enough for him to stop them, as otherwise he would certainly have

done.

With his whole Family was gone beyond-sea; endeavour'd

endeavout'd to secure his Estate, since he could not him; and therefore, Petition'd the King and Council, for a Grant of it, upon pretext to keep it out of the Josuits hands; who as he pretended had persuaded him out of his Estate, as well as Religion; and had been the Principal Authors of his rash undertaking, so imprudent a course of Life. The King, who lov'd not importunities of that kind, endeavour'd to put him off with a Jeft, telling him, If sir John bad a mind to make himself one of God Almighties Fools, he must have patience; and that if he would let him alone a little, be bimfelf would fente weary of the course be had undertaken. But he still persisting to urge His Majefty, to prevent the ruin of a Family, that had always been faithful to him; the King bid him go to the Atturny General, and Order him in His Name, to do what the Law should direct, for the security of the Estate.

But to show how far the Jesuits were from such a Design, as Dr. VVarner pretended. It will not be amils to resteet, how much Father Travers, as we have said, dissipated him from this undertaking, at his first proposal of it. And to insert here, what Sir Iohn VVarner offirms , Viz. That having in his Noviship a Scruple, that he comply'd not with our Saviours Counsel, of giving all to the Poor, and following him: Unless after the Provision for his Children, he gave the Residue of his Estate to Pious Uses; especially that part of it, that here-tofore belong'd to an Ancient Abby, and there-tofore belong'd to an Ancient Abby, and there-tore requir'd a Resistution to the Roman Catholic Church

Church, to which it formerly belong'd. Whereupon he consulted his Superiour, and proposing to him these doubts; he assur'd him, that no obligation of Conscience lay upon him, to dispose of it any other way, than he had already done, in giving it to his Brother; and that in the Circumstances he was in, it was more prudence, for him to do fo, than otherways; whereby he would but give occasion to many Clamours and disturbances, that would certainly follow, a different settlement. And besides added, that he might as freely Entail that part of the Estate, that formerly belong'd to an Abby, upon his Brother, as any other Land; it being his Ancestors by purchace; and the Pope having also by his Dispensation (sent into England by Cardinal Poole, in Time of Queen Maries Raign ) made the Posfession of such Revenues, lawful to all persons, even Catholics themselves; counselling them only to a greater liberality in Alms-giving, to obtain Gods bleffing, upon their Estates they enjoy'd by his Dispensation; and therefore he ought to have no farther Scruple in this Point. This Answer of his Superiour, freed him from all the before mention'd doubts: And ought to clear the Jesuits, of that unjust Censure they ly under of Covetuousness; when they refus'd such an offer, as was here made them.

Sir John finding his Unckle still busie in an earnest pursuit after his Estate; thô he was affur'd by his Counsel, that the settlement he had made, tould not be Annul'd by any thing, less than an

Act of Parliament; yet thought it better by appearing, to put a stop to his Unckles endeavours, than permit him, and his Brother to engage in a Law Sute; and thereby spend what he pretended to conserve, which would be prejudical to both. But Sir Thomas Hanmer being then in Town, he refolv'd first to go to him; and beforehand sent him a Note, to know whether a Visit would not be ungratful. Sir Thomas who believ'd him beyond-lea, seem'd overjoy'd at the sight of his Letter, that brought him the good news of his being still in England; and answer'd him, that he was ready to receive him with open Arms, and to Embrace him with the same tenderness as ever: as indeed he did: His Tears at their Meeting testifying, how great and Paternal an Affection he still had for him. Sir Thomas after a hearty expression of the continuance of his kindness, propos'd to him all the Arguments he could, to perswade him to lay aside his design, of parting with his Daughter, and betaking himself to a Religious State of Life. But perceiving Sir John to fix'd in his Reso-lutions, as that he found no hopes of perswa-ding him to change them; he told him, He would foon bave greater cause than himself, to repent such an enterprize; and when 'twould be too late, find the Inconveniences, unto which he expos'd both himself, and his VVife. However, he would give him no cause to suspect he wanted that kindness for him, he had ever profess'd; and therefore, the he could easily have croft his defign, he would not do it; but when the Ghancellor offer'd him a Decree to take Poffesion of the Eftate,

Estate, so long as he and his VVise should continue beyondsea; he absolutly refus'd it, rather than he would by accepting it, give bim any cause of disquiet, or unkind thoughts of him. Sir Thomas also, seeming much concern'd for having taken such measures, as forc'd him out of Town the next Morning; told him, That he would not have left it so soon, had he known of his being in it. Sir 10hn beg'd leave to accompany him the first Days Journy; it being probably the last time, he should have the opportunity of enjoying his Company, which was granted with a great deal of satisfaction on both sides. The next Day Sir Thomas was very pressing to have Sir John go with him home, and to flay fo long there, as he design'd to remain in England. But he very gratfully refus'd the invitation, resolving to follow his Lady, as soon as he had put a stop to his Unckles pretensions, which required his Presence at London.

The same Night he return'd from accompanying Sir Thomas, he went to the nearest Tavern to his Unckles House in Covent-Garden; and sent 2 Messenger to let Dr. VVarner know, that a friend of his defir'd to speak with him there. When his Unckle came; he was so overjoy'd at the unexpected fight of Sir Iohn, or so confounded at what he had done, as he was not able to speak: So that Sir Iohn out of compassion, was fore'd to make that Apology for him, which he ought to have made himself; thanking him for the pains and trouble he had taken for the fecurity of the Estate (as he thought) thô there was no need

need of it; because he had settl'd it, as firmly as was possible by Law, upon his Brother; who (if he had consulted him) would have shown him the Deeds; wherefore, now he was affur'd of this from his own Mouth, he hop't that he would desist from giving himself or his Brother any farther trouble in this affair. He promis'd, he would, and was as good as his word; using no other endeavours afterwards, for getting the Estate into his Hands; which he saw was already in the Possession of Mr. Francis V Varner his

Nephew, the next Heir to it.

But to return to my Lady(from whom I have made this necessary digression to satisfie the Reader why Sir Ichn did not accompany her) she took Shiping the 29th. of October, and landed at Dunkitck, the 3cth. where she no sooner arriv'd, but she went immediatly to the English Poor Clares, and was extreamly pleas'd with their Poor and Rigorous manner of living: She took the first opportunity of passing from thence by Water to Bruges, where she went to the English Monastry of the Order of St. Austin; and there met with one, whom God Almighty had not long before inspir'd, with an extraordinary Call to the Catholic Faith, as well as to a Religious course of Life; and who had given a very great example of courage and zeal in embracing both. This perfon was Mrs. Catherine Holland, Daughter to Sir Iohn Holland of suffolk, who by her own Reading, and her Mothers Pious example, who was a Catholic, (Almighty God's Grace also concurring)

was fo mov'd, to embrace the Catholic Religion, and a Religious State; as that without her Fathers knowledge, The went to Flanders, there to Confecrate her felf wholy to Gods service; even before she was a Catholic, or admitted into the Roman Catholic Church. But as foon as she came to Bruges, she Reconcil'dher self, and took the Habit amongst the English Religious of the Order of St. Austin in that Town; Providence so ordering it, that the Duke of Norfolk should be there at the same time, who undertook, if her Father did not give her the ordinary Portion, requir'd by the Community at her Profession; that he would pay it: But her Father thinking this might reflect upon him, gave the Posion himself, and freely difcharg'd the Dukes engagement. After Mutual Congratulations with each other, not only for being Members of the True Church of Christ, but also for being call'd to the highest State of Perfection in it, the embracing his Counsels (which Mark of Sanctity feem'd wanting in the Protestant Church they had quitted) my Lady took leave to pursue her Journy towards Liege, and went the same Day to Gaunt; where she was very kindly receiv'd by the English Benedictine Dames: And there as well as at other Monastrys she pass'd, was much Edified at their chearful Conversation, and Religious Modesty; the very Air of their Countenances, evidencing that Interior Peace and comfort, which the World is not able to give; their Edifying Discourses also rekindled afresh her desiers of a Religious State; so that The

the hasten'd what she could to Liege, being in pain till she arriv'd at her Center; where she hop't to meet those healing Joys, which the distracted and thoughtful cares of a Secular Life could not afford. Thither she came on the 6th. of september, promising her self that happiness, she had so long in vain sought after.

The End of the First Book.



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Mary the Mary the Commence

#### THE

# LIFE

OFTHE

# LADY WARNER.

In RELIGION, Sister CLARE of IESVS.

THE SECOND BOOK.

#### CHAP. I.

She takes the Habit at Liege amongst the English Nun's call'd Sepulchrines, of the Order of St. Austin.



H E Religious she design'd to go to, were of the Order of St. Austin, commonly call'd Sepulchrins, who Honor St. lames the Apostle as their Founder; and by their Regularity

and Exact observance, had justly gain'd themfelves

selves so great a Reputation, both at home and abroad; as hereby they had obtain'd a very ample Foundation from the Prince of Liege, and so considerable assistance of others, as to Build themselves

a very fair and convenient Monastry.

But that which would have charm'd others, even at her first coming and enterance into the Monastry, gave little satisfaction to her; infomuch, that the same Night she arriv'd, in return to all those Cordial expressions of kindness, the Reverend Mother, and Religious shew'd her, and her Children; she declar'd, that she thought that was not the place, Almighty God had cali'd her out of the World, to live in. So displeafing was it to her, to receive any Worldly fitisfaction, after she had made a Sacrifice of all those Earthly Comforts which God Almighty had before bestow'd upon her. However, out of submission to her Ghostly Father, she took the Schollars Habit, on the 20th. of September, the Feast of Our Lady's Presentation. And so great was her deference, before the received it, to the Religious; that where ever she met any of them, she us'd to prostrate her self, as a Mark of her profound respect towards them.

The time of her Schollarship, was partly taken up with the sollicitude, and care she had for Sir tehn, who was still in England; partly with Pious thoughts how to set out and Adorn the Church. Upon which account she sent to Sir John for some Pictures, Hangings, and other Rich Ornaments, she had left behind her in England; which

the thought necessary for the beautifying the Church and Altar. Upon the 10th. of March Sir Iohn left London, and took with him all those things she Writ for, excepting the Pictures the defir'd of St. Iohn Baptift , St. Auftin, St. Mary Magdalen and St. Terefa: Saints to whom the was particularly Devoted from the time of her Conversion; for which Reason I Name them: He not being able to get them made time enough in England, for his departure; but procur'd them for her from Antwerp. After a Prosperous Journy, he arriv'd at VVatten in Flanders, the 20th. of March 1665. where he took the Novices Habit, of the Society of lesus, and the Name of Brother John Clare; which as foon as he had acquainted her with, the refolv'd also to follow her Ghostly Fathers Advice, in taking the Habit of her Order, upon St. Catherin's Day, the 30th. of April following; together with Sir Iolm's Sister, Mrs. Elizabeth VVarner, and his Kinswoman Mrs. Frances Skelton, who accompany'd her from England. My Lady took at her Cloathing the Name of Sister Teresa Clare; she having had, even whilft a Protestant, a very particular esteem of St. Teresa, upon the Reading her Life, which accidently fell into her hands.

Father Martha a Famous Preacher in the VValoon Province, of the Society of lesus; made her Cloathing Sermon: And did it after such a manner, as prov'd one of the greatest Mortifications, she had met with, fince her leaving England. It happen'd not long before, that a Carmelite-Fryer, having quited his Habit and Religion also, to avoid

just Punishment, had taken Refuge in Holland; whereby he had given a great occasion of scandal at Liege: The Father to retrive that Honor, which he thought Religion might have loft, by fo foul an Action as this was; extoled that which she had done (of quitting Herefie, and the World with such an Heroical Resolution) to such a hight, as gave her so great a confusion, that she was scarce able to continue in the Church: And most perceiv'd the Mortification she suffer'd, by the extraordinary Colour, which his Encomiums, and frequent Interrogation, whether what he faid was true? brought into her Face. But the happiness she felt at her Cloathing, and the hopes the fed her felf with, of enjoying afterwards a secure and perfect repose, in the State of Life she had embrac'd; out-ballanc'd this present Mortification, and was too great to continue long, without some interruption.

One would have thought at this distance from England, in a Catholic Country, that there had been no fear of Persecution: Yet the Enemy found an opportunity of giving her an Alarum, and cause of great disturbance, even in this place

of Repose; which happen'd as follows.

There came a Person of Quality to Town, extreamly well attended; the first Visit she made, tho she profest her self a Protestant, was to the Monastry; where she defir'd to speak with my Lady VVarner; pretending a Message to her, from Sir Thomas Hanner her Father: My Lady came to her her self, but singleshe brought no Letters

from

from Sir Thomas, and that she refus'd to make any other declaration of her felf or Quality; than that having told him of her coming over, and that probably she should pass by Liege, he had desir'd her in his Name to give a Visit to his Daughter and Grand-children, whom she would find in an English Monastry, in that Town) excus'd her Childrens coming to her; thô fhe earnestly prest to see them: Fearing there might be a greater design in this Visit, than only kindness as the Lady pretended: Which that the might the more easily prevent; and at the same time avoid the disturbance also, she found in her Soul, by the distraction she received from her Childrens presence; she resolv'd priyatly to remove them to the Visulin's: And the Queen Mother of England having upon her Mothers account, (who as before related, had been Maid of Honor to Her Majesty,) express'd a kindness to my Lady on all occasions; she took the liberty of beseeching Her Majesty, that the would vouchfafe to take her Children under her Royal Protection; who where otherwise in great danger, either by futtlety or force, to be taken from her, and carried into England: And at the same time, she humbly Petition'd Her Ma-jesty, to signific to the Superiour of the Vrsulin's at Liege (where she had privatly plac'd her Children) her Gracious concern for them. Whereupon the Queen Wrote this following Letter, Translated out of the Original in French, Dated from Colombe Iuly the 17th. 1666. MOTHER

#### MOTHER,

Have heard with a great deal of satisfaction, that the two Children of Sir John Warner, are at present at the Ursulin's, under your Tuition: Tho I do not doubt but you have all immaginable care of them; yet I cease not to recommend them to you; and desire you not to permit, that they be taken from your House, without Orders from their Father or Mother, who put them into your Hands; or from those Whom they shall order, to have care of them in their absence; and if it should happen, that any other, by any means should endeavour, to take them away from you, without consent of their Parents; not to permit it, without advertising me first of it: And as I assure my seif you will not fail to do what I desire, as long as you shall be in that charge; so I make the same request to those that shall succeed you: Wherefore I beseech God, to take you into his Holy Protection.

HENRIETTA MARIA.

'Tis suppos'd the News of this Letter, cross'd and dassh'd the design of the Person before mention'd; for soon after she return'd into England; but would never own, who she was; nor upon what account she came; more then is before Related. Thô during her stay at Liege, she made

several Visits to my Lady.

Having upon this occasion depriv'd her self of that Natural satisfaction, the sight of her Children must necessarily give her; and at the same time freed her felf from that care and trouble. that accompany'd their presence; she resolv'd feriously to apply her self to Virtue, and to a Practice of the foundation of all Vertues, Humility. Wherefore, having a low Idea of her self, and to stifle all Motions of Pride, and Selflove; she desir'd to be equal, or even inserior to the Lay-Sisters. Once openly declaring her Motive; saying, It was too great an Honor, for her to be a Servant to the Spouses of Christ. It was usual for her to be lost in time of Recreation, and the surest place to find her in, was in the Scullery, or in some such like humble and abject Office. Thus she forgot her Quality, submitting her self to the lowest Employments; taking more delight to be an abject in the House of God, than others can do in all forts of Worldly Honors and Satisfactions: Nor was she only desirous by these Exterior Actions, to Cloath her self with this Virtue of Humility; but endeavour'd to imprint the same Interiorly in her Mind: For thô she was of a peircing Wit, and ripe Judgmen

Instruct her; whilst the Fathers themselves, who had dealt with her, own'd, that they found her to be far above any of her Sex, that they had ever treated with. All these Actions were accompany'd with such a serenity of Mind, so sweet an affability, and with such Conformity to the Will of God, together with such a Love for that Virtue he practic'd, who bid us learn of him to be Meek and Humble; that she seem'd to be without the least constraint in the performance, of even the Humblest Offices; doing them, as if they had been natural to her; and as if she had all her Life time been brought up in them.

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#### CHAP. II.

How she came to be call'd to a more Rigorous State of Life, or to a stricter Order.

I T happen'd upon occasions, that she was now and then call'd to the Grate; many finding (especially a Canon of St. Lambert) great advantages by the Visits they made her; which were always spent in Pious Discourses: That which others would have look't upon, as no great hindrance to Recollection; she took so much to heart, that she was resolv'd to break of all Commerce with Creatures; that her Conversation

versation might wholy be with her Creator; and thô she obey'd chearfully the Reverend Mother in going to the Grate; yet she fail'd not to complain to her Ghostly Father, that she found by experience, that all Conversation which was not with God, left behind it a certain bitterness, and heaviness of heart: That she thought The was called to a more strict retreat and concealment, where nothing might draw upon her the praises, or admiration of others; in which solitude The did not Question, but to find a greater liberty, to give scope to her fervor; and thereby, to tast more liberally the sweetness of Divine Union; and to exercise with more freedom, the Mortisications of an Austere Life; which her present State did neither require, or even permit. She was To Enamour'd with these sentiments of Austerity and Solitude; and so great was her fervor, that prostrating her self upon her Knees, she beg'd of him in the presence of the Blessed Sacrament, that he would give her leave at least, to make & Vow never more to go to the Grare, whilft the stay'd there; and in the mean time earnestly Pray'd him to offer up some Devotions to Almighty God for her, to know what was his Divine Will concerning her removal: She desiring nothing but what the thought was most pleasing to him. He told her the inconveniencies, that would follow fuch a Vow, and promis'd her that he would particularly beg of Almighty God, to give him light how to direct her; he bid her to have a great confidence in God, and rest affur'd

assur'd that he would assist her, to compass what he inspir'd her to do, if it were his Will, that she should remove; or, if it were not, would give her comfort, and satisfaction in the place, and Practice of the Rule, where she was at

present.

Some there were, who judging her Confessarious might too far comply, with her inclination to Solitude and Mortification, and thereby also fecond her intention of a change; did forbid him any more to Visit her; hoping if it were so, that his absence might moderate these desires, which probably, he by too great a condescention, might have augmented. But the extreamly refented his absence; and the more, because she found, he was blam'd, for Counselling her to do, what he had diffuaded her from; and therefore, suffer'd in the Opinions of others, upon her account: This went nearer to her, than what she suffer'd her self; and to take away this misunderstanding; she importun'd the Reverend Mother, that the Father might once more come to her; whose Counsel was wholy necessary, before the could make a final determination what to do: In the mean time, in the middle of these continual conflicts, and agitations of Mind, she suffer'd a kind of Martyrdom. At his return, he so efficaciously answer'd all her Objections, for her removal, and so clearly convinc'd her, that it was Gods Will she should stay and settle there; that she began to think of continuing, and making her Vows; but withal told him, that the chief

chief Motive that made her fix upon this Resolution, was, that she might be no hindrance to Sir John (now Brother Clare) to make his; imagining, that if the same desires of removal, remain'd after her Profession; the Church would give her liberty, of entring a stricter Order; which the could as well do, two or three Years after, as then. Whereupon he reply'd, that tho the Church could indeed give such a permission; yet it would never grant it, upon account of several great, and general inconveniencies, that would accompany such a removal; which the good of a particular person, thô very great, could never recompence. Wherefore, if she ever resolved to quit the Order she was in, she must do it be-fore she made her Vows, or not at all: And therefore defind her, feriously to recommend the matter to God in her Prayers, as he would also do in his contraction

Whilst the was thus making her fervent Petitions, before the Holy Sacrament of the Altar, to beg light from Heaven, how the might ferve her Spouse upon Earth; on a suddain, she saw a Stream of fresh Glaring light, come from the Bleffed Sacrament towards her; from which the felt such an Interior joy in her Soul; that the Mistress of the Novices, then kneeling by, perceived a change in her countenance; and asked what might be the earse of so sensible an alteration, as the perceiv'd in her? She would gladly have concealed this, if Obedience would have fuffer'd her but that prevailing, she told the reason of it. Whether Destine

Whether this favor was to confirm her in the Mystery of the Real Presence (the doubt of which gave the first occasion of her Conversion) or to strengthen her in the desire of solitude and suffering; none but God, who bestow'd it, knows; but after this she still persisted with more earnestness, than before, to gain her Ghostly Father's confent, for her removal to a strider Order; where The might be unknown: She was more and more perswaded that her design was no illusion; seeing The found, that the manner of her Conversion, and her resolution of embracing a Religious State, having taking Air abroad; both Religious, as well as Seculars shew'd upon that account, a great esteem and admiration of her : Which she thought no small hinderance to her Perfection. And having heard, that the Carthusianesses (besides the constant rigour they live in ) are never permitted after their entrance, either to receive a Visit, or Letter from any friend, she earnestly beg'd of her Confessarius to use his endeavours, for her Admission amongst them, without discovering her Quality or Condition ; that then she might enjoy that happiness, which she only desired in this World, Viz. A constant Communication with God, without the interruption, or conversation of friends. This retreat was still the joyful Object of her Mind, where absconding, she might attend to the exercises of an Interior Life, and Evangelical Perfection; And understanding, that those that were not Virgins, could not enjoy amongst them, the Priviledge of being Superior, or of bearing Muchical

bearing any other Office; she hop't by becoming a Member of such a Community; to see her self the least, and last of a Religious House: In expectation of which happiness, she extreamly comforted her self. These kind of thoughts had so possessed her Soul, that she could never enjoy her self whilst she stay'd at Liege; and hence it was, that the respect and civility shewed her by the Religious, was so great a Mortification to her.

Her Ghostly Father Communicating her defires to the Prior of the Carthusans at Liege, then going to a General Chapter of the Order, had gain d a promise of his best assistance, for the obtaining her wishes; and in the mean time, she Wrote to Brother Clare, to desire him to give her leave to enter amongst the Carthusanesses: And that she might not put any obstacle to his designs, nor hinder his proceeding in them; she inclosed this following Act of Renunciation, which she thought would have been sufficient to Legalize his Profession; without her making of hers. The General of the Society of Lesia, at the request of his Superiors, unknown to him, having difpensed with the Second Year of his Noviship; that her Year of Probation being ended; she might make her Profession, and he at the same time, might be able also to make his.

LARE.

Do here in the Sacred Presence of Almighty God, offering my self intirely to him, Renounce all Right whatever I have to you, and do here Solemnly Vow perpetual Chastity to him: And do promise you before God and his Angels; that with the assistance of his Holy Grace, I will Live and Die in Religion; and will immediatly, when I go from hence, put my self under the Obedience, of another Monastry of Inclosure: This I again confirm, beging of his Divine Majesty, to accept of me; and in Sign that I will never Revoke it, I subscribe my Name,

TREVOR WARNER.
In Religion.
TERESA CLARE.

Brother

Brother Clare having receiv'd the Letter, with the Contents before mention'd, and also with the foresaid Renunciation; with consent of his Superiors, resolved to go to Liege: Finding it impossible to give her that satisfaction by Letters, which he hop'd his presence might do. He arriv'd the 4th, of lune at Tongers, four Leagues distant from that City; where, there being a Monastry of the same Order, as well as a House of the society, he thought they might meet, with less noise, than they could do at Liege. But she instead of coming thither, sent her Consessarius to excuse her not coming, and to perswade him to return to VVatten: Telling him, That his coming to Liege would persuade all People, that it was to invite her back to the Vvorld; especially, when shortly after, they faw that she left the Monastry ( which she design'd to do, as foon as she had obtain'd her admittance among the Carthusianesses) and beg'd of him, not to hinder this her design. Yet, he notwithstanding (by the Advice of the Superior of Tongers) resolv'd to go to Liege; the Rector of that place, having before invited him; where also he might have his Advice, about what future Measures he had best to take. The Rector Counsel'd him to Vilit her in the Monastry, whether he went; but she would not be feen, nor speak with him, even at the Grate without a Companion with her; Alleadging, that this precaution, was to prevent such Discourses, as The had before intimated would otherwise be rais'd, upon their meeting. Brother Iohn Clare was very well satisfied herewith; but at length told her, He could

onever give her his consent, to go to the place she had pitch'd upon; because he could never be assur'd, whether she was content, or satisfied in it; and without that assurance, he could neither make his Prosession, nor permit her to make hers; because she could neither speak with any one, nor send to, nor receive from any one a Letter; nor transmit her Mind to him, if any distatisfaction

should happen to ber.

Thô this reason did not fully satisfie her; yet the absolute resusal, which she received from the General Chapter (which declar'd, that none but Virgins could be received into that Order; and that she was mis-informed, if she heard that any other might be so, upon any account whatever) caused her to lay aside all thoughts, at least of entring among the Carthusianesses; but took not away her Resolution, of going to a stricter Order: And thô she could not resolve whether to go; yet she had absolutly sixt her resolution, of leaving the Monastry where she was; to give more scope to Mortification, to which she found her self very efficaciously mov'd.

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### CHAP. III.

How she resolves to enter amongst the Poor Clares. Her departure and journy from Liege, and her arrival at Graveling.

BRother Clare finding her fixt upon a removal, and having acquaintance at the Poor Clares at Graveling; which was the first Order, that she had seen in these Countries, and then seem'd to like it very much; hop't the proposal of her going thither, might take effect; if she would not stay where she was: He being desirous, that she should rather be amongst those of her own Nation, than Strangers; fince frequent examples have shew'd, how easily the Enemy raises jealousies, and disgusts, in those that enter among Externs. For this reason he procur'd a Book of the Rules of St. Clare, which he gave her to Read; and desir'd her, for his comfort and satisfaction (if the liked the Rules which the would find rigorous enough) rather to make choise of that place to go to, than any other. She promis'd to Read them, and was so taken with them, that the resolved, if her Ghostly Father approved of it, immediatly to betake her self to that course of Life: Which was a great subject of joy to Brother Clare; thô on the other side, it was a great trouble

trouble to him, to find that his Sister and Kins-woman; who had enter'd with her, resolv'd to take the same course: For he sear'd, that it might be a prejudice to the Monastry they lest; which had been extraordinary kind to them. Since the World, which is too apt to censure, might think, that three Religious going away together, could not but have some Motive of disgust, or dissike to the place; and did not purely leave it, out of a desire to serve God, in a stricter and more austere Order.

He therefore, oppos'd his Sisters and Kinswomans going, and had just reason to dissiwade his Sister; because her Constitution was so weak, and her health so impaired; that the Doctors would not permit her, even to comply with the Church-precept, in keeping her fast in Lent: Whereas, in the place she designed to go to, she must keep the Lenten Fast as long as The liv'd. He told her therefore, That this desire of hers could not be good; it being too presumptuous, and inconfiderate; to expect, that God should work a Miracle, for the satisfying of her own humor: Especially, when in doing so, she ment against the Advice of those, whom he had substituted in his place, to direct her : That it was an ordinary Artifice of the Malignant Spirit, under pretence of a specious and plausible good, to drap several out of the way, God had plac dibem in : This Discourse fo fensibly afflicted her, that she fell a weeping; faying, That she was sure, that God had call'd her to a stricter Order, and that his Power and Grace, was always proportionable to his Call. The Reverend Mother

Mother and the Religious, finding them so earnest to go, upon so good and solid Motives; were so kind, as to second their Requests; and prevail'd with Brother Clare for their removal. This then being the good effect of Brother Clare's Journy to Liege; he resolv'd to hasten back to Waten; to dispatch all things necessary for their Admittance at Graveling, that they might the sooner be able to follow him.

Amongst other Discourses, which Brother Clare had with Sifter Terefa Clare, she thanked him extreamly for the favor of a Letter, which he had procur'd her, from Father Philip Marini; 2 Missioner that came from China to England, and other parts of Europe; to gain Companions to Labor with him in that large Vinyard: With whom Brother Clare coming acquainted (whilft after her departure he stay'd at London) obtain'd from him a Letter of encouragment to her, which being from so Apostolical a Man (who had spent many Years in the hard and dangerous Mission of China, not only exposing his Life, during those great Persecutions, that happen'd, whilst he was there; but also, in taking so long and dangerous a Journy for the procuring help for those many Souls, that he had hopes to reduce by their assistance, to the true Faith) and as she also profest, having given her so inexplicable a comfort in her undertaking, I thought worth your purusal, as it is Translated out of Italian, in which Language it was Writ.

May the Grace and Love of lesus Christ, increase in our Souls to Gods greater Glory. Writing to a person of your Merit, I ought to do it in 'sfuch a manner, as may give you an affurance of the reward of that Eternal happiness, which you will certainly gain; not by running, but flying from the Liberty of the World, to the narrow confinement of a Cloyster: Thrice happy are you, that have so great an affurance of Heaven, by so Noble and Generous a for-'laking of all pleasures upon Earth; the better to embrace, what the World flies from, the Cross of Christ: Following hereby, St. Teresa's admirable Lesson, Either to fuffer, or die for lesus. This is that Jewel, which the wife Marchant gave all he had to purchase; and did not repent his bar-gain: And tho he became Poor in the Eyes of the World; yet he recover'd his · loss, by purchasing a Good, which was of greater value, than all other Goods: 'How happy then, is the Renunciation of that Bleffed Soul, which leaving all loofeth nothing; still finding all, in the Poverty of lesus? The Apostles Patrimony, fafter they had forsaken their Parents, Friends,

Friends, and all they had, was a pure nothing; which put into the Hands of fo multiply'd, as to become all things; Totum reliquit qui sibi nil retinuit; He teft all, who retain'd nothing to himself. Bechold therefore, the nothing to himself. Bechold therefore, the nothing, which the
Apostles reserved, but this nothing put
into the Hands of lesus, grew to the hight
of that Glory, to which they were called.
At this Day (so many Ages after their
departure out of the World) we proclaim
their Dignity, and give them greater
Titles; than ever the Ambition of Monarchs could Usurpe. I would say more of this subject, but time will not give me leave; therefore, to send you my Opinion about leaving the World, my sentiment is; that it is not sufficient to go out of it, to live in Religion; unless we bid adieu to, and renounce all things, that 'are united to it. The difference between those who leave, and renounce is this: He that leaves, can return to the thing he left, but he that renounceth, looseth the Dominion, over what he renounces; in the same manner, as a Man does his Right, to what he has Sold. This was that which our Saviour said to the Young · Man

Man; Vade, vende omnia que habes; veni, & sequere me; go, Sell all you have, come, and follow me; which words agree with those others; Niss quis renunciaverit omnibus, que possidet, non potest meus esse Discipulus; Vnless one, renounce all things he Possesseth, he cannot be my Disciple. What therefore is it to be a Disciple of Christ? 'Tis to have Christ for our Mafter, Father, Spouse, Lord, God, and All. But what need I Write after this manner to you? Who I know practice better things than I can suggest. Wherefore, I Write not, to give you inftruction, but to praise your Generosity; by which you have not only left the World, with your Body; but with your Soul also, have renounc'd all it's Vanities; and every thing that relates to it. Heaven preserve you by it's Holy Grace, in your good Resolutions till Death: Pray for me your Poorest Servant, in our Lord.

DATE OF A THE STATE OF

PHILIP MARINI.

Of the Society of lefus.

She own'd, that this Letter, and the Converfation which she sometimes had, with two great Servants of God (one an Augustin Fryer, who had receiv'd fuch extraordinary and Celestial favors, that he was even forbidden to Celebrate in public; having several times been Elevated in time of Mais, to the aftonishment of the beholders. The other was a Secular Gentleman, call'd Mr. Ruisson, whom we shall afterwards have an occasion to speak of ) had been of very great advantage to her, in her Spiritual progress in Virtue: And as the Contents of this Letter were truly Pious; so were their Discourses, of nothing but of God. They speaking of Heavenly things, so feelingly, that she was wholy transported with their Conversation, and encourag'd by their Discourse, to seek Retirement and Mortification, as the best means to find God: Especially by the Augustin: Who for many Years, with the leave of his Superior, had liv'd only upon Bread and Water; together with such Raw Roots, and Herbs, as came out o their Garden.

Terefa Clare, desir'd him to send some particular conveniency for their Journy, together with a Priest, that might accompany them; thereby to avoid the trouble of all sorts of People, which is unavoidable in the common way of Traveling. Wherefore, as soon as he return'd to VVatten, he obtain'd of Father Richard Barton, then Rector of St. Omers, leave for Mr. Edward Hall (then a Secular

Secular Priest, now of the Society of lesus) to conduct her, his Sifter, and Kinswoman, from Liege: Where, as soon as Mr. Hall arriv'd, she halten'd to begin her Journy, and obtain'd leave of the Reverend Mother, and Community, that The, and her two Companions, might keep their Religious Habits; still they should rhange them for that of another Order: Affuring them, that it was not for want of any Edification, or good Example in their House, that they remov'd to another; but to comply with those impulses, which they had received from God; to serve him in a stricter way of living; for which those Principles and Rudiments of Religious observance, which they had received there, had dispos'd them. They began their Journy the 24th of 1aly, leaving her Children at the Vifulins, where she had before fettl'd them. m fted one or to de control

Before her departure, give me leave to present you, with the Character Father soln Manners,
of the society of solute, her Ghostly Father, gave of
her; to whose Counsel she always gave a very
great deference, and never fail'd candidly to disclose unto him, her inward state and condition:
Whereby you will see, how much she improved
in all sort of Virtues, the short time she staid at
Liege: Which I Transcribe out of a Letter he
Writ to a friend of hers, after her Death.

unasyoldable its the commonstary of Traveling. Wherefore, as food as he remaind to France and Traveling and Traveling and Traveling and Traveline School Sch

The sharpness of her Wit, and the Solidity of her Judgment, serv'd her as most fit Instruments, to Contemn the World and Contemplate God. Her Judgment taught her to discry how vain a thing it is, and how much beneath those that are call'd to Gods fervice to attend or care for any thing; but the spromotion of his Honor. From hence Sprung in Sifter Terefa Clare, an immense defire, to be as intirely separated from the World in Body; as she was resolv'd to leave it in Mind. Her Will ferv'd her only to promote Piety; she was never wheary of Spiritual Discourses; and fed ther Soul with extraordinary contentment, whenever matters of Devotion were hand-'led: But out of pretence of being young in Faith; the very humbly and carneftly desir'd to be Instructed; and her Queries were commonly about the highest Points of Fanhy althousen her Speculative Questions, cended still more to move affection; than fatisfie curiofity: And notwithstanding these were matter of her Prayer, yet they ferv'd as bare proposals:
For the Will had always the greatest hare in them. By little, and little, the grew

grew so inflam'd with the Love of God, that she car'd to hear of nothing, but what increas'd this fire. My chiefest labor was to moderate her fervor, and 'asswage her hear, in all which I found her most Humble and Obedient; she professing to me, that when she knew God's Will, she would spare no labor to put it in Execution. It is hardly credible, how excessively great her desire to Suffer for God was, and with what Courage she encounter'd, even the greatest difficulties. I was half terrified, to lee her strugle with Nature, for the Mastry; and comforted, to fee how refolv'd fhe was, not to yield an Inche yet she did chearfully let go her hold, when it was judg'd fit for her to relax. I confess, that my inlight in sublime matters is very dimm, and was very unfit to manage her Soul, that was continually Mounting on High 1 blefs the Divine Goodnels, that did me the favor, to let me treat with Person, so truly Spiritual. Thus he. And her Mistress of Novices, added these particulars to the same person, concerning her. That sifter Clare baying liv'd in that Community above a Year and an half, she was never known by any one to fail in any Religious Duty, never beard to speak an unnecessary word, or found guilty of the leaft imperfection.

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It would be too tedious to set down a parti-tular Diary of their Journy. I shall therefore, only in short give you such an account, as Father Hall, a Person of known Virtue and Prudence, gave of it; in his own words. "Sister Terefa all "along her Journy, and the rest with her, thô "it was extreamly hot, and their Religious Ha-"bits incommoded them very much ; yet "never fail'd to perform their Duties, as if they had been in a Monastry. She and her Com-"panions for the most part Sung their Office all "along the way; the rigorously abstain'd from " eating Flesh, and was resolved, as far as I "would permit her, to live up to the Rule of the Poor Clares. When she was worst treated, "The was most content, and the difficulties of "her Journy seem'd a pleasure to her; because "they gave her an occasion of Mortification. "Coming to Sicham, a place of great Devotion to our Lady, of which the Fathers of the Ora-"tory have care; where several considerable Miracles had been wrought by her Intercession;
the notwithstanding so tedious a Journy; "would go to the Church, even before the took any refreshment. Where to my wonder and " shame (not being able to follow her Example) "The kneel'd two full hours, without any motion "of her Body: She Communicated at the same "place the next Day, and spent most part of "the Morning upon her Knees: Every Day she "came to Confession; and every other Day she "Communicated. An Oratorian Father, who ec cafually

"cafually joyn'd himself to us in our Journy, " was so Edified with her Carriage and Discourse, "that at parting, he declar'd to me; That he was "not only affur'd, she was a Perfen of Quality, but a Saint alfo. Nor was her Discourse only Spiritual, whish the Oratorian was with us; but it "lasted all along our Journy: Except only, when the Sung the Divine Office, or Read a Spiri-"tual Book; for she had an excellent French "Book with her, which she turn'd into so good "English, for the benefit of her Companions; "that I verily thought, it had been in that Lan-"guage, she Reading it so currently, and with-"out the least stop, or hesitation; till such time as accidentally taking it up to Read, to my "aftonishment I found it French. Her desire of "Mortification and Austerity in her Journy was extraordinary; and if I had permitted her to each according to her Inclination, she would certainly have prejudic'd her health. At length "he concludes; Whatever I observ'd in any "Saints Life, that was great, and good; Ithink "truly I saw it Coppy'd out exactly in Sister "Clare. Her patience and refignation to Gods "Will, in all the dissafters of the Journy (which "were not a few) her Humility and Charity "to her Companions, and her Obedience to "me, were admirable; and manifested the true Spirit of Gcd in her Soul. It was my good " Fortune, thô unworthy of it, to be her Con-" fefor this little time; and I am oblig'd to "thank God as long as I live, for conferring " fuch

" fuch a favor upon me. Indeed, whilft I was "in her Company, I thought my felf in a Re-ligious House: She never omitting any of her " Conventual Observances, as before said, but " constantly keeping the same distribution of time for all her Actions, as if she had been in the " ftricteft Inclosure.

Being arriv'd at St. Omers, Father Michael Kinsman came thither from Watten, to meet and conduct her, from thence to Graveling; where he was then Director, or extraordinary Confessor. Here she, together with her Sister and Kinswoman, receiv'd the Bishop's Benediction, and his permission also to Enter at Graveling. As they pass'd thither; they Din'd at VVatten, where Brother Clare was then a Novice; who on purpose absented himself, having beforehand agreed with her to do fo. From thence she arriv'd at Graveling, betwixt Eight and Nine a Clock at Night, the Third of August: 'Twas design'd that she should be Cloath'd, at her first arrival at the Monastry; but coming so late, the Ceremony was defer'd till next Morning. Perhaps Providence so order'd it, to give her an occasion of entring upon that course of Life, with a greater Act of Mortification, the better to prepare her self for it, than otherwife she would have had; which a Servant of the Monastry discover'd. One may eafily imagine how weary the was, after the fatigues of so long and tiresome a Journy; and without doubt her tender and delicate Body must necessarily have been much weaken'd; and her Arength

strength almost exhausted, by the heat of the weather, the heaviness of her Habit, and the practice of such Austerity, as she had obtain'd leave for upon the way; yet she would not accept of those Poor preparations, and conveniencies, which were provided by the Poor Clares, for her repose: For as foon as the thought all were retir'd, the forfook her Bed, and lay all Night upon the bare Boards, denying that ease and solace to her wearied Limbs, which they seem'd indispensably to require; and which such a Lodging as she left might have afforded. But not content with this, the Servant heard her take a long and tharp Discipline, suteable to her fervor, and (as I suppose) to dispose her self the better, for such a Life of Mortification, as the next Day she was to undertake.

The next Morning, she and her two Companions were privatly Cloath'd, changing only one Religious Habit for another: For she would by no means admit of any public Ceremony this time; because the confusion, which she had receiv'd at her Cloathing at Liege, was yet too fresh in her Memory. Providence at their Cloathing gave them such Names, as shew'd their united desires, and endeavours to attain to the hight of Persection. My Lady VVarner had given her the Name of Clase of tesus, Mrs. Elizabeth VVarner her Sister-in-law Mary Clare, and Mrs. Frances Skelton her Kinswoman, that of Frances 1eseph.

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#### CHAP. IV.

sister Clare of Jesus begins her Noviship, amongst the English Poor Clares at Graveling; her Humility, Zeal, Courage, chearfulness, and blind Obedience, in this her new enterprize.

S Ister Clare of Issus enters upon her Second Noviship, with no less fervor, than chear-fulness, and with far more contentment than she had done the first. The Austerity and servor of the Religious, together with their constant alacrity, animated her with a new Spirit of Devotion; and their frequent Spiritual Discourses, gave her Soul it's desir'd food. That neatness joyn'd with extream Poverty, which they practis'd, was an extraordinary comfort to her; and gave her great encouragment in her new, tho hard enterprize. She now resolv'd to lay a solid foundation of Virtue, and to acquire a perfect knowledge of her felf, by a felf-denyal. The Industry which she shew'd, in seeking low and abject Offices, sufficiently declar'd her great Humility: And lest that respect and kindness, which the good Religious at Liege paid her, should be re-new'd here; she beg'd to be looked upon, and imploy'd, as the last in the House. And thô soon after G 3

after her Cloathing, the Plague broak out in Graveling, yet it was no manner of discouragment to her; for she still maintain'd the same evenness of temper, and all her actions were done with the same vigor and diligence as before: And lest Brother Clare should be concern'd for that, which did not in the least trouble her, she desir'd leave to Write to him; which she did as follows.

#### Dear Brother Clare.

IF is by Obedience, that I now Write, to affure you of all our healths. I beseech you joyn with us in thanking God Almighty, for his wonderful preservation of us. I have not receiv'd by change of Habit, or any thing else the least cold; or distemper, God can strengthen when, and where he pleases. I. desire you for his Sake not to let that Charitable concernment you have for me, cause the least trouble; since I assure you, that as to health, I was never better; and for contentment of Mindal now enjoy that, by God's great Mercy, which I never was acquainted with before, in my whole Life. The least fear of the Sickness never yet seiz'd me; bowever, Pray for me, that I may be well prepared to receive it, and then it shall be most welcome to me: But here are too many great Servants of God, to fear any danger among

The Life of the Lady WARNER. 103
among them, against which they make so many
good Prayers. I need not tell you, that I Pray
for you, since you have obliged me to do
it by Obedience; and I engage you to do it
for me by Charity: By the practice of which
two Virtues, I hope we shall one Day meet,

where we shall never any more part.

From Graveling August 12. 1666.

Your unworthy Sister in Christ,

### CLARE of JESUS.

One clause of the foresaid Letter (wherein Sister Clare saith, That she had no cause to fear any thing, against which so many Servants of God Pray'd So much ) gives me an occasion to make a short digression; which I the more willingly take, because I am sure it will be to the Readers satisfaction: Thô I fear 'twill be displeasing to the persons it relates to, to whom I know nothing is so Mortifying as a Relation of what redounds to their praise; yet I hope they will pardon me, since the passage it self, tends so much to God's Honor and Glory. Whilst the Plague rag'd at Graveling, one of the Religious fell Sick, with , all the Symptoms of that dangerous diftemper. A Sister whose Office it was, to attend the Sick, came to Mother Abbes, and desir'd, that she might be remov'd out of the Common Infirmary; for G 4

for fear of infecting others. Mother Abbes reply'd, That there was no need to remove her, and that she might flay where she was, without any damage to the reft. But the Zeal which this good Sifter had in her Office, mov'd her to urge it the second time, which Mother Abbess refus'd as before; yet so great were the Sisters importunities, as at last to extort this extraordinary Reply from the Abbess; Good Sifter be not afraid, for if our Bleffed Lady be in Heaven, none of my Religious shall take any harm from this infection. She as well as all that heard it. receiv'd this Answer with astonishment; and tho they found it afterwards true, yet they could ne-ver tell from whence their Abbess receiv'd such an assurance, as she here exprest, till after her Death; when her Confessor told them, that when the Plague began, our Bleffed Lady appeared to her, with all her Religious under her Mantle; affuring her, that she would protect and preserve them from the Plague. The Reader would not wonder at the Relation of this Passage, had he been acquainted with the extraordinary Sanctity of Mother Taylor, the foresaid Abbess; but what I shall have hereafter an occasion to relate of her, will give him fuch a knowledge of her Piety, and confidence in God, that he will not think it strange he should reward it with so lingular a favor.

But to return to take a view of the Example of the Novices Humility. She was never heard to say any thing in her own defence, whereby the might extenuate, or excuse any impersection;

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but was still ready to own, and take any fault upon her, even where there was none. Her Modesty would never suffer her to admit of any commendation from others; nor her Humility from her self: Thô she was often put upon such Discourses, as would inevitably have forced another to it. When by Holy Obedience the was desir'd to speak of her Conversion, the was fo far from Attributing any thing of it to her felf, that the would wave all her own endeavours and attempts; and strive to perswade them, that it totally proceeded from the good Counsel and Example of others: Nor would the ever speak of her Family, of any passage in the World, of Brother Clare, or her Children, even when a fit occasion was offer'd, unless the was Commanded; and then with so much neglect and contempt of her self, as created an esteem, and wonder in those that heard her. Her carriage was most submissive and respectful to her Superiors, very affable and civil to her equals, and lo obliging to inferiors, as if they had been above her; and that the had ow'd a deference and obligation to them. Many were her inyentions to procure her own confusion. Her ingenious Humility would make her find a fault in her felf, when there was none, and be glad of any occasion, that might give her a subject of Mortification.

When such kind of inventions sail'd her, she cast about to be put upon some humble and abject Office, and would strive to have it no less laborious.

laborious, than humble; yet shew'd no less promptitude of Obedience in leaving the same employment, when she was found in it, and desir'd to do so. She was a great lover of those things, which carry repugnance to fense, never shewing the least appearance of aversion; but was as compos'd and recollected in doing them, as if she had been at her Prayer, or any other Spiritual Duty. On all other occasions she carried the same Spirit of Humility, and Gravity along with her, beging that she might by no means be exempted, from any thing that was to be done in the Community. She was very often us'd to say with great affection, That nothing however inconsiderable it was, ought to be counted little, which is capable of pleafing or displeasing God.

All these Humiliations were perform'd, with an entire submission to her Superiors Orders: She always bookt upon Obedience as a faithful Guide, that could never mislead; or as an Oracle, which never deceiv'd; and as the distinctive Mark, and Character of folid Devotion. Wherefore the never confulted her own thoughts, or followed the heat of her own fervor, without confulting those, whom she reverenc'd as the Representatives, or Vice-gerents of God. Thô these Examples of her Humility were fignal; yet, methinks, they were transcended by the following instances of her Obedience.

... Her chief endeavours were not only to execute what was Commanded, but wholy to conform her Will, to the Will of her Superior. This

was the Test by which she try'd all her actions: The Voice or least Sign of a Superior was sufficient to make her break of the Letter just begun, to quit any employment, as if she never had enter'd upon it. The least Rule or Ceremony, seem'd greatin her Eyes, not considering so much what was Commanded, as by whom. This readiness in obeying was attended with a wonderful simplicity, the more remarkable; because as God had given her a ripe and folid Judgment, so she by a constant Sacrifice, had so Captivated her own sense and opinion, that she arriv'd at the highest degree of Obedience, call'd that of the Understanding. There are so many fingular passages of this kind in her Life, and so many undeniable proofs of this Virtue, that it would be no little injury done to this Holy Person, not to set down some of them.

It is a custom amongst the Religious, who are profes'd, to have their black Vails new Dyed, once a Year; and all being order'd to give out their Vails for that purpose, she with a Religious simplicity puts hers, thô White (as all those of the Novices are) amongst the rest; such was her blind Obedience, and so exact was her endeavour to interpret and execute her Superiors Commands, according to the Letter. Another time Mother Abbess and she being in private together, the former was on a suddain call'd away, upon some urgent business to the Speakhouse; who designing to return presently, bid her stay there till she came back: But the business she went about, so took up her thoughts, that

the forgot her Command to the Novice, and return'd no more: This Obedient Soul stay'd here four Hours; and thô in the mean time the Bells Rung to several Conventual Observances; yet she remain'd fixt to the place, where Obedience left her; and had continued longer, if the Mistress of the Novices, at last missing her, had not call'd her away. What follows is yet more surprizing. These Nuns lye constantly in their Habits, and are therefore in the beginning not accustom'd to the way of covering themselves, when they go to Bed; the Mistress therefore, out of a desire to give her a particular affistance, knowing how much her tender Complexion requir'd it, bid her not cover her self, till she came to do it; which the forgetting, they that call'd her in the Morning, wondering to see her lye without a Coverlet in that cold Seafon, told her Mistress of it; which put her in mind of her own forgetfulness, and gave her a knowledge of the Novices blind Obedience.

There also happen'd another time, that a Sermon was Preached at a Cloathing upon this Text; Nigra sum sed sormosa; I am black but comely; from which the Preacher took occasion to exhort the Spouse, that was to take the Habit, to Humility; expressing how they were to make themselves black to the Eyes of the World, to become more fair in the sight of God: The Religious sometime after speaking of this passage, Mother Abbess jestingly said to Sister Clare, You also sister Clare must black your self; she presently after, took occasion to go out

out into the Kitching, where she black'd her Face and Hands all over, with the Soot of the Chimney, and return'd again to the place of Recreation, with that Modesty and chearful Gravity, as if nothing had happen'd. This sight, instead of exciting Laughter in those that were present, mov'd them to Tears, to see what an humble Sacrifice, she had made of her self to blind Obedience.

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#### CHAP. V.

Her Interior and Exterior Mortification, her fingular Devotion to the Blessea Sacrament, her Modesty and Recollection.

TIS no wonder, she arrived to such a pitch of this simplicity, since even at her sirst coming to Religion, among other practices of Virtue, which she enjoynd her self; this was one, she noted in her Book of good purposes: By the assistance of God's Grace, I will endeapour at least Ten times a Day to contradict my own VVill and Indement, and willingly take all occasions which the Divine Providence shall give me of doing it. So that without doubt, she took all those accidental occasions given her of contradicting her own Judgment, as sent her by the Hand of Divine Providence.

Nor

Nor were her Mortifications less than her Obedience; there was care taken least she should exceed in the Macerations of her tender and delicate Body, which she would have treated with the greatest rigor, if leave had been granted her. To see her at Meals, was enough to have mov'd one to Devotion; her Modesty, and Composure of Body; her Attention to the Reader; her Moderation in Eating and Drinking, drew all Eyes upon her; thô she seem'd to have none of her own; attending wholy to the Interior Presence of God; thereby making the most ordinary Actions Meritorious. But this constant Self-denyal, and search of her greatest Mortification in all things; had by degrees fo dryed up her radical moisture, that she suffer'd a continual Thirst; which out of Love to Mortification she would not endeavour to quench even at Meals, and would never Drink between them, tho with leave, the Rule, permits it. But we need not wonder from whence fuch an exact compliance with all these foresaid Virtues proceeded; fince they had fuch an Origin, as she her felf own'd to a Sifter; who asking her, How she could be so exact in all things? She reply'd, How can we be otherwise, when in all things we behold God? This celestial Answer mov'd her to ask another Question; Viz. VVhat she would do if she were told, that she should Die within half an hour? She Answer'd, That she would neither change the place, nor the action, that Holy Obedience had fet ber about ; because she knew that in doing it, she performed Gcds

God's VVill. The other to try the esteem which she had of the present Action, carry'd the Question a little farther; and asked her, VVhether she mould not procure in such a case; the Sacraments of the Church? She smilingly Answer'd, That none had a greater Esteem and Veneration for the Sacraments than she bad; yet she preser'd the doing of God's VVill before any ad-

vantage, she could receive by them.

If her Recollection were so great in indifferent Actions, we may gather that 'twas not less in those Religious Duties which immediatly tend to God's service. Her Devotion to the Divine Office, appear'd sufficiently by the care she had of a punctual performance of it, in her Journy from Liege before mention'd. She never mist the exact time of coming to the Quire; and thô The had leave of Mother Abbess to sit up an hour after Quire, to spend that time in Mental Prayer; yet she lest the Quire at the same time with the rest of the Religious; Thoosing rather to perform that Devotion in her Cell, and deprive her felf of the advantage of doing it before the Bleffed Sacrament; than appear singular thô in so good an action. The Religious who lay next her, suspecting that she retird to her Cell, rather to Pray than Repose, would now and then on set purpose, mistake her Door for their own; and still found her prostrate on the ground, exercising her self in Pennance as well as Prayer; and Reverend Mother Abbess Testifies, that she never enter'd her Cell upon any occasion, but she found her in this

this humble posture, which she also constants ly practiced in the Quire; till such time as she was forbid to do so, lest it might impair her Health.

But there was nothing, to which her fervor carry'd her more, than to make frequent Visits of the Blessed Sacrament. Her Devotion to it, being without doubt augmented by that favor, which Almighty God bestow'd upon her at Liege. This made the Religious look upon her as a true Child and Heiress, of her Holy Mother St. Clare. She was fo Devout to this Mystery, that fixt in a deep Contemplation, she would kneel several hours together before it; without the least outward motion of her Body ? Where she was very often bath'd in Tears, that proceeded from those joyful Affections, which replenisht her inflam'd heart. these were, we may gather from some of them, which I shall here set down, as I have extracted them out of her Book : In which sie us'd to Treasure up those graces and favors, that Almighty God at such times replenisht her with; lest for want of Registring them; she might become forgetful of his benefits. Knowing very well that the best means to obtain new Graces from Almighty God, is a grateful memory of those benefits he has already bestow'd: Gratitude no less obliging his Infinite Goodness, to a liberal distribution of his Heavenly Treasures; than ingratitude forcing him to stop the current of his boundless liberality.

. May

# Her Affections before the Bleffed Sacrament.

"My God my All, when will you drown this drop of Bliss, which you have given me, in the boundless Ocean of your Goodness, from whence it flow'd?

"Lord give me your Love, 'tis the Life of my Soul. The Body cannot "live without breathing, and what is "the Breath of my Soul, but your Love?" The beams disappear, when they are dis" united from the Sun. O Sun of Justice, "what is my Soul, but a beam of light; "and how is it united to you, but by your "Love?"

"Ah when shall I see nothing but
"you? Tho in you all Creatures?
"When shall I give my self all to you,
"and be nothing to my self? Grant
"Dear Lord, that when I give my self
"to Exterior Affairs, I may remain un"devided from you, and unchanged
by them; and after I have sinished them
"to your Glory, I may return to you,
"without any spot or wrinkle of Vanity

"in my Soul; fince 'tis your goodness that "gives me, both to Will, and to Do.
"Ah when will that happy hour come,

"that shall give me an entrance into E-"ternity? Here Flesh and Blood hang heavy upon me, and Times and Scalons interrupt my Union, with my Beloved. When will that happy moment present it felf, wherein I may cry out? I have found whim, whom my Soul Loveth. When my Wisits to you, shall be no more de-"termin'd to Time nor Place; but be boundless as Eternity. Where neither Heat nor Cold, Hunger nor Thirst, "interpole; to make a moments separawition: But an Eternal Day, an Ever-L'fasting Joy, an Endles Happinels, "shall attend this un-interrupted Union. "Such a felicity as neither human under-"Itanding, can fathem; nor the Luxurious "Fancy, invent. V'O! when will that joyful Day appear in which I shall becohold your beautiful face? When shall be diffolved, and be with you? For ever ery, in Blis Everlasting.

any look or wrinkle of Variety

These, and many other such like, were ber dayly entertainments before the Bleffed Sacrament. These were the effects of that pure refin'd Love of God, which was rooted in her Soul. No Melancholly Humor, extravagant Devotions, or Scrupulous Reflections on her Life past, enter'd her Thoughts; or hinder'd her constancy in Gods Service. The Considerations of his Benesits, made them Soar sar above the ordi-nary pitch of Creatures; and to take no rest in any thing, but in the Love of her Creator. And tis no wonder, that those comfortable Communications the receiv'd in these Visits of her beloved; made her desirous of a nearer and Arither Union with him, by a dayly Communion. But because it was not the Custom of the Convent, The contented her self with exercising the highest Act of Conformity; which is, To leave God for God.

By these Devotions we may imagine, how well she spent her time before the Blessed Sacrament; and by what follows, the means whereby she obtain d these comfortable inspirations: For if we regard her comportment, whilst she was in the Quire; we shall find that she was never taken notice of, to speak to any one; no, not to the Superior her self. Her Modesty and Custody of her Eyes, were no less instrumental than her Silence; for the obtaining a perpetual Communication with God. And the the Community never perceived her Eyes off the Book, in time of the Divine Office; yet what they

were wanting in the Quire; none sooner perceiv'd it than she, nor could be more ready to fetch it; which made all believe, that she had a particular Inspiration at those times, of what was

wanting.

When any thing requir'd her Presence, or Assistance out of the Quire, in time of Divine Office; she was so faithful, in a Pious Recital of it afterwards, that nothing could make her haften, or run it over, faster than ordinary: In which she found fuch comfort; that not content with the dayly Obligation, that all Religious have to recite it; she bound her self by a particular Vow, to a constant performance of this Religious Duty. And was fo strongly toucht in Reading it, that once Mother Abbess taking notice, that in time of the Office she wept extreamly, askt her, If any thing troubled ber? Whereupon the Answer'd, That her mant of due compliance, with what she had promis'd God a careful performance of, was that which afflided ber. This Answer fill'd Reverend Mother Abbes with amazement, who had always been an Eye Witness of her constant and exact performance of this obligation; having often observ'd, that she feem'd always to be, as it were rapt, in the Presence of God, whilst she recited it. For as her Interior seem'd to be totally fixt upon Heaven, so her Exterior was so fortified against distractions, by a strict guard over her Senses; that 'twas almost imposfible, that she should be the least desective

in this her promise to Almighty God: Wherefore, these Tears were undoubtedly, rather a Mark of the Purity of her Conscience, and an effect of those Spiritual Gusts, with which his Divine Majesty had replenish ther Soul, as a reward of her Fidelity; than a sign of any neglect of her Duty;

as her Humility mov'd her to apprehend.

One would think, that this rigorous filence, this exact custody of senses, and this continual Recollection, would have render'd her Converfation, less diverting at those times when Obedience gave liberty to speak, and made her less dispos'd, to help towards the innocent Recreation of others. But they were so far from it, that never any effects of dulness or melancholly were observ'd in her. And 'twas at all times an asfliction to her; to see any appearance of what lookt Morose or mis-becoming, in any of the Religious, and much more in herfelf; and when The perceiv'd by any ones looks, the least sign of melancholly or discontent; she us'd her utmost endeavours to divert them, in particular. God had been very liberal in giving her a sweet and obliging Nature, and she was resolv'd never to hinder it's course; but dispence those Talents as liberally, as she had receiv'd them. This made her Humor affable, her Conversation attractive, and extreamly welcome to all. And the Religious were us'd to say of her, That she perfectly imitatedSr. Paul's example: Omnibus omnia facta, becoming allto all. So chearful, so pleasant, and so condescending to every ones capacity and humor, was this good Novice. This

This comportment of hers depended purely upon the good Judgment, which God had beflow'd upon her; which gave her a happy conduct in all her Actions; and fuch an infight into the humors, and conflitutions, of those she converst with; that thereby, she qualified herself, for all forts of Tempers. She knew when to be free in Recreation, and yet never to abuse that freedom; She could presently discern what fort of Spiritual Discourse (for they never us'd any other) was most agreeable to the Genius of the Persons present; and this circumspection, not only gave her an extraordinary command over her self; but also a great Authority and Power, with those she kept company withal. It was a Prerogative singular to her self, to be at once free and prudent, chearful and circumspect, graceful and easie, to be esteemed and respected, and to be lov'd and reverenced, by those who were most familiar with her.

Nor can I rest satisfied with this general Character I have given of her Humor; but must descend to those particulars, which the Religious have given me: Who took notice, that whatever difficulty or indisposition she suffered, she ingeniously differabled them in time of Recreation: Being always resolved, to uphold and maintain the hour alotted to this innocent Passime; by a provision which she had made, of such pleasant Spiritual Stories; as served not only to divert the hearers, but excite them to the Love of God: Yet was never known to express even the least

fign of impatience whilst others related theirs; having no inclination to ingross the Discourse to her felf, in which the carefully wav'd whatever in the least related to her self or Family. punctual observance of the Constitutions in speaking spiritually, was the more wonder'deat by the Community; because she having been a Person in the World, whose Quality and Education, must necessarily have furnisht her with many extraordinary pallages, the Relation of which would have been very diverting; yet nothing was ever heard from her Mouth, which tended not either to the Praise of Virtue, or to the Love of God. Neither did the energy, with which she spoke of Heavenly things, give any trouble or Mortifia cation at all, to those that heard her; no m ore than their Discourses did ever give her, which appear'd by that conftant and extraordinary serenity of countenance, the particularly feem'd to put on, in time of Recreation: Which was hereby no less promoted, and animated by her, whilst others spoke, than when the spoke her self. But whilst with a constant and un-interrupted Progress, she thus chearfully advanc'd in the pl afant path of Perfection; behold God (who knew her fidelity) permitted a great and unexpected Storm, to be rais'd against her; to much the more sensible, because it depriv'd her not only of a near Relation; but by his Death occasion d'a delay of that happiness, she so much thirsted after, and thought her self, even ready to polles; Viz. that of her Profession, or Espoufals with Christ. H 4

CHAP.

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#### CHAP. VI.

The happy, the untimely Death of Mr. Francis Warner; and how this, and several other cross and unexpected accidents, which happen'd to Sir John; retarded her Prosession: To which the Enemy endeavour'd, to make even her self instrumental; and how she discover'd, and generously overcame, his crafty Temptations.

That I may the better perform my promise, made in the Contents of this Chapter, of giving the Reader an account, of the happy tho untimely Death of Mr. Francis VVarner; I hope twill not appear too great a digression, from what I have undertaken to Write; if I relate a little at large such Circumstances; as may conduce to a perfect knowledge of his Death: E-specially since twas an un-expected hindrance, of her happy Profession, she so earnestly defird to make.

In the Month of Ianuary, 1667. Mr. Francis VV arner came over to give his Brother a Visit; thereby to express his Gratitude, no less for the Estate he had given him, than for having been, under God, the chief occasion of his Conversion; as also to be convinced, as well from his Mouth, as he had been from his Pen, of the great satisfaction

faction he experienc'd, in the Religious State he had undertaken. In his way to Liege, as he passed through the Low-Countries, he Visited several Religious Houses; and amongst others, the English Carthusians at Newport: Where the admirable order and chearfulness, he beheld amongst them, amidst so great Solitude and Austerity; had already, by the influence of Gods Grace, so toucht his Heart; that he resolv'd to follow his Brothers example in quitting the World; as foon as he could compais it, by a settlement of his Affairs in England: But said nothing of this his design, till one Night at Liege, he and his Brother being alone together, he ask'd to borrow his square Cap; which, pulling of his Periwig, he put on; asking his Brother, If it became bim; Who Answer'd, That it became him very well, and that he did not doubt, but if God give him inclinations to a Religious State, that he would find the same happiness and satisfaction in it, as he himself had done. Mr. Francis VVarner hereupon, reply'd with Tears, That he was forry he bid not profited by his Education at School, as he wisht be had done; fince by reason of this neglect, he could not now be so happy, as to be his Brother also in Religion: But added, That he had made a Resolution of becoming a Carthusian; in which Order, Literature was not so absolutely necessary, as in the Society: Where they tended, not only to their own Perfection; but also to the Perfection of their Neighbor: And that he doubted not, but that he should meet with the same content amongst the Carthusians; which he exprest, to have already experienc'd in the Society : VV herefore be resolv'd 20

no hasten back to England; there to settle his Estate, and to take Graveling and Watten in his way thither; and that at the last place, he design'd to make the Spiritual Exercise; to see whether this Vocation to be a Carthusian, were from God or no; and if he found it were, that he might thereby he strengthen'd, to overcome all obstacles, that should oppose or retard the execution, of what

God bad infpir'd bim to undertake.

You may well imagine how overjoy'd Brother Clare was at this welcome, thô un-exspected News; and with what seasonable Counsels, he seconded his Brothers Pious intentions: Who resolving forthwith to leave Liege, Brother Clare desir'd him, to take his two Daughters, who were still with the Visulins, along with him; to conduct them to the English Monastry of Benedictine Dames at Gant : Whether he carry'd them very fafe. Hence he continu'd his Journy towards Graveling; both to Visit his Sisters there, and to give them an account of the welfare of his Neeces, and of their removal from Liege to Gant. You may imagine how overjoy'd they were to see him; but the joy his presence gave them, was nothing in comparison of that which the welcome news, of his defign of leaving the World occasion'd. From thence he went to VVatten, where he made Eight Days Exercise: In which retirement, by the light and unction of the Holy Ghoft, he was thorowly convined, that his Vocation unto the Holy Order of Carthufians, was an Inspiration from Heaven: Wherefore, having ended his retreat, he haften'd to Newport; as well once more to take a

The Life of the Lady WARNER. 123 a view of that place, in which he resolv'd to end his Life; as to Embark from thence for England.

Hé stay'd here longer than he intended, in expectation of fair weather; but it continu'd Stormy so very long, that his impatience, of compassing the happy State he aim'd at, caus'd him to urge the Master of the Packet-boat, to venter out to Sea, in that Stormy weather. The Master, overcome by his earnest intreaties and large promises, hoisted Sail; but instead of steering out of the Harbor, fell foul on a Sand banck; where the Vessel stuck so fast, that the flowing Tide quickly fill'd it with Water; and the boisterous Waves washt those over Deck, who came up to save their Lives: Amongst these was Mr. Varner, who as the Wayes carry'd him into the Sea, cry'd out to those, who to save themselves were got upon the Shrouds; conjuring them, if they elcap't, to let the Carthusians know the manner of his Death; and how earnestly he desir'd, they would Pray for the Repose of his Soul. Some few that escaped, after the Tide was fallen so low as to permit them, acquainted the good Fathers with his earnest request; which they not only granted, by Praying for his Soul; but exprest the greatness of their Charity, by an earnest search after his Body; which that it might be the better found out, they gave a discription of the Rings, they had observ'd upon his fingers: Which being brought by a Seaman, to a Goldsmith to be Sold; the Goldsinith found them to be the same, the Carthufans

carthusians had describ'd to him; and told the Person that brought them, that if he would discover where the Body was, he would procure him a reward, that should not be inserior to the value of the Rings; which he undertaking to do, the Goldsmith order'd him, to acquaint the Procurator of the Carthusians where it was; who went with him to the Sea-shore, where he uncover'd the Body, he had buried in the Sand: Which they knew to be Mr. VVaner's, by it's wanting those singers the Seaman had cut off, not being able otherwise to get off his Rings. The Carthusians presently took care, decently to Bury his Body amongst their own Religious; he having plainly declar'd himself a Carthusian in desire; thô Providence permitted not, his being one in essect: Whose innocent Life, deserv'd as a reward, a Death; which thô suddain, should not be un-prepar'd. It happen'd on the 3d. of April 1667.

But to return to the Discourse I have interrupted, with the Relation of this passage; his
suddain and unexpected Death was a double
Mortification and affliction to Sister Clase; first,
for the loss of so near a Relation, for whom she
had a very particular esteem; secondly, because
by his Death her Protession would necessarily be
defer'd: She evidently foreseeing, that this unfortunate accident; would cost Brother Clase a
Journy into England, in order to make a new settlement of his Estate, which could not possibly be
dispatche, by the Month of August; which was the
time prefixt for the solemn making of their Vows.

But

But the same hand that sent these Assistions, intended them as a tryal to improve their Merit; and for that end, largely distributed his Divine Grace, to encourage them to a chearful Resignation.

The necessity therefore of making another setlement, summon'd Brother Clare to England; and forced him with sorrow to re-assume his Title, together with his Estate; and with them those troublesome concerns, from which he had a little

before, so happily disengag'd himself.

Being come to London, the Enemy resolv'd to give him as uneasse a welcome, as he had had a Journy thither; for his Steward (to whom he had given notice of his arrival) fent, an express to inform him, that he himself was put in Pritons that his House had been search'd by Order of the Lord Lieutenant of the County; that they had taken away all the Arms they found; and had set a Guard upon it. This fell out about the same time that the Dutch design d to Land in England, and appear'd upon the Coasts of Suffelk; about Seven Miles distant from his House: Whereupon some Malitious Persons gave out, that he was privately come into England, and lay hid in his own House at Parham, with a great many more Papists, he had brought along with him to joyn the Dutch. Sir Iohn (whose Family as well as hunfelf, had always been Loyal Sufferers for the King) was more concern'd to be accus'd of fuch black Crimes, as Treason and Rebellion were; than he would have been, for any other acculation

accusation, they could have laid to his charge. Wherefore, he went immediatly to a friend and Neighbor of his, then in London, and Major of the Kings Guards; defiring him to acquaint his Majesty, with what had past; but the Major thought it more proper to accompany him to the Countels of suffolk; to acquaint her with what had been done by her Husbands, the Lord Lieutenants Order. They went together to my Lady, whom the Major inform'd of all that had past, and moreover assur'd her Ladyship; the King would not be well pleas'd should he hear of these proceedings, against a Person of whose Fidelity and Loyalty he was convinced; and for which he himself was ready to Answer. Upon the Majors Testimony, my Lady Writ a Letter to her Husband the Earl of suffolk, in which she acquainted him of what the Major had inform'd her; defiring him to make Sir Iohn what amends he could, for what, by his Authority had been seted against thim; which Letter she gave to Sir 10hn; who immediatly took Post, and deliver'd it himself the next Morning to my Lord; from whom he receiv'd as good effects of it, as could be expected; for my Lord gave him presently an Order, for the taking his Steward out of Prison; for the discharge of the Guards, that were set up-on his House; and for the Restitution of his Arms. My Lord moreover affur d. him, that the former Orders he had given, were rather to fecure his House from the Rabble, that threatned to pull it down; than out of the least suspition, OT

or doubt of his Loyalty. Most of the Informers and chief Actors in this bulinels, living at Franlingham, a Mile beyond his House, he chose first to go thither; lest the news of his return to his House, might give a second alarum, and create new troubles. Upon his way, he met several Gentlemen of his acquaintance, who accompanied him to the Town aforesaid; where he was no sooner enter'd, but the chief Inhabitants came to Congratulate his arrival : Expressing their forrow, for what had happen'd in his absence; and desiring him not to believe any of them the cause of it: And moreover, manifested

their joy for his return, by Ringing of the Bells.
This second Storm the Enemy had rais d, being thus happily appear'd; Sir John return'd to London, there to make a lettlement of his Estate, upon his second, and now only Brother, Mr. Edmund VVarner, a Merchant in London. Here Sir John met with his Father-in-law, Sir Thomas Hanmer, to whom he gave an account, how he design'd to settle his Estate; telling him, he intended, instead of the Six Thoufand Pound, which according to the Articles of Marriage, he was oblig'd to give his Daughters, to settle upon them the Mannor of Boyton, worth Four Hundred Pound a Year. Sir Thomas in-stead of taking kindly this great addition to his Grand-childrens Portions, as Sir Iohn expected he would have done, declar'd; that he lookt upon these Lands, he design'd to give them, as next to nothing; because they were Abby Lands, which never thrive with the owners; but like a Moth,

Moth, by little and little insensiblely ear up the rest of their Estates. Sir Thomas told him moreover, that he easily perceiv'd what his defign was, in giving these Lands to his Daughters; Viz. That out of a Scruple of Possessing them, they should be in a manner forc'tto make themselves Nuns; that thereby they might restore them to the Roman Catholic Church, to which they formerly belong'd. Sir iohn wonder'd that a Protestant as Sir Thomas was, should Scruple at the Possessing of such Lands, or have a doubt of the just Title of their owners; which that he might free him from, Sir Iohn gave him the same Answer he had receiv'd, from his Master of Novices, in the like doubt; Viz. That these Lands came not to his Ancestors by gift, but by Purchase; and that the Pope had given Cardinal Pool, his Legat, in the Reign of Queen Mary, Permission to dispence even with Catholics, to enjoy Abby-Lands. But these Reasons not satisfying Sir Thomas, as they had himself; Sir John promis'd him to engage other Lands for the Payment of his Daughters Portions, in ready Mony; and gave order to his Lawyer to make the settlement accordingly.

Whilst he was thus busied in getting the Writings ingrost, the Enemy still to retard the execution of his design, to which the settelment was a necessary means; rais'd another Storm, far different from the former, and far more surprizing and asserting; by reason he made use of his Lady to do it; and mov'd her also, by such pretences,

as were so much the more dangerous, by how much they carried an appearance of Piety along with them: And consequently were the more apt to deceive her, who sought no less Gods greater Glory, than her own greater contempt in all things. Of all which Father Martin Green , then Rector of VVatien, inform'd Sir lobn by a Letter, in which he also desir'd him to desist from making any further fettlement, till he had heard again from him; because the Enemy being not a little busie in disquieting Sister Clare; he knew not whether his Malice might not end, in perswading her to return again to the World; having by crafty pretences dissatisfied her with the place, where the was. In the mean time Father Thomas Wersley went to Graveling (who had been for some time her Director) to try if he could disfipate such difficulties, as the Enemy had rais'd and endeavour'd to foment; not much unlike those he had suggested at Liege; Viz. That God call'd her still to a stricter Order, than this was; that here she found too much esteem and respect; and therefore it would be more grateful to God to go amongst Strangers; where she might be freed from the too great civility, and kindness, she experienc'd amongst the English: That there were Orders still stricter than this, where she could find no impediment of entering, as she did among the Carthusianesses. Hereupon, she Mortified her self above what the Rule allowed, thinking a Liberty in that kind lawful, and upon this, gave what scope she was able to thofe

those Austerities, to which this Rigorous, but false Spirit drew her, upon pretence to gain light from Heaven. All which without doubt could not be from God, fince the Austerity of this Rule was as great, as her strength of Body was able to bear: And that you may the better judge of this, I will give you here a short account of

their strict and severe manner of living.

The Convent is Commodiously and Neatly Built, but a true Emblem of Poverty: Their Cells are not long enough, for one of an ordinary Stature to lye at full length; and therefore, when they sleep they almost sit upright in their Beds; which are not two foot and a half broad; and the Cell is no broader, besides what the Bed takes up, than to give room, enough for a fingle person to go in and out : All their furniture, is a little low Stool to sit upon, and a Straw-bed and Bolster (or if Sick a Pillow of Chaff) upon which they lye in their Habits, having a Blanket to cover them. They wear no Linnen; go bare-foot, having only Sandals; rife at Midnight; abstain all their life time from Flesh; and keep such a Fast all the Year, except Sundays, as we do in Lent. Their Cells were then only separated with Bricks, without any Plaistring upon them, but the present Bishop of St. Omers, in his last Visit, gave order to have them Plaister'd. Their Tables in the Refectory are never cover'd, and they Eat only in Earthen Dishes. Notwithstarding this extream Poverty, the Neatnels that is observ'd in their Dormitory, Quire.

Quire, Refectory and Cell; is such, as Charms the Eyes of all, that by the Bishops scave, are permitted to enter: And the chearfulness of these Mortified Souls, their fresh colour, the healthful and youthful looks even of Ancient Persons. are fuch; as strike admiration into those that behold, and converse with them. One would have imagin'd, that Sifter Clare needed not to have thought of any other Rigorous Life, than what The found here; and that the could not think of greater Austerity, than was here practis'd. However, at length Father VVorsley, convinced her, that this seeming Call to greater Mortification, was only a deceit of the Enemy, to hinder her from the happiness of a Religious State, she so much desir'd to embrace: Which he endeavour'd first to make her defer, that he might have the more time to exercise his Malicious design upon her, of making her quite lay aside, what she had so Piously undertaken. These Reasons so successfully mov'd her, that how soever cunningly the Train was laid by the Enemy, it took no effect; for she, following the advice of her Confessour, resolv'd for the future to regard such. thoughts as Temptations; and that nothing hereafter should ever hinder her from a speedy execution of what she had before so earnestly desir'd, Viz. The making of her Profession in this place. Whereupon, finding again that Peace of Mind return, she had lost, ever since she had given way to these Temptations; she was mov'd to express her fubmission to the Will of God, declar'd to her by

her Confessour, in this following, humble and submissive Act; which finding in her own hand amongst her Papers, I thought it would not be ungrateful to the Reader, to set it down at large, having a Scruple to shorten what I found so solid and moving.

## Her Act of Submission.

"O most merciful Lord God, the Re-"fuge of all distressed Souls; when I con-"sider that Immense Ocean of your Pre-"rogatives, and Divine Perfections, in Relation to my own nothing, and de-"merits, I am wholy confounded, and "tterly asham'd to appear before your dreadful Majesty, or to lift up mine "Fyes towarcs Heaven. But your infi-"nite Goodnels and Mercy, gives me con-"fidence to acknowledge my Imperfecti-"bedient Will was in the full Career of my missed Life, your powerful hand "was pleas'd to put a stop to my proceed-"ings; and to irfule the light of your "Divine Faith into my Soul: Thereby dif-"fipating the thick Clouds of Ignorance "and Error . which cast a Vail over my "acceived Understanding. You were not

The Life of the Lady WARNER. 133 "not only pleas'd to do this my God, but to call me likewise to Religion; and when, adviting with those Directors you were pleas'd to give me, I found I had made a wrong choice at Lieze, and thereby occasion'd my own, and Brother Clares affliction; you kindly brought me thence, and according to your sweet Providence, thô I was so miserable as not "to know and acquiesce in it, placed me
"in this Holy Community. Nor could I
"here be content, but must still be wan"dering (thô my God you know I thought it "was to please you more) being so deluded and blinded, as to make my own choice, and reverse the Doom, that you had fixt; "till you put me again into the right way.
"O! let me know my unworthiness, of "fuch favors, that I may unfeignedly "depress my self, and exalt your great"ness and goodness in my Soul: Let me "have a true desire to be contemn'd, and "despis'd by all, and trod upon as an abject Worm. Wean my Soul from all "desires, that may contradict your Will; "make me ready to forsake my own Sense, "trample self-love under my feet, and "wholy transform my Will into yours. "Give me patience to suffer, any injuries, 1 3 /

"pain, poverty, fickness, shame, or any thing else, that you shall think expedient "for me, and shall in mercy send me. I deserve worse than what I have named, "and I defire to fuffer more; that I may "have the more resemblance to my sufferering Savior, whom by my transgressions "I have so often Crucified. O! my dearest Lord, I am heartily forry, and egrieved to the very bottom of my "heart; that I have offended so good a God, and thereby deferv'd an Eternal " Punishment: But your Mercy hath spar'd "me hitherto, to the end I might be converted and live. Pardon me therefore, "O my compassionate Father, Pardon "your now repenting and returning "Child : O! that I could live my life over "again, and correct my former Errors; "I would affuredly square all my Actions to that most certain Rule, your Holy Will From henceforward, I fully purpele "and refolve to make what return I am able to your many favors. Your holy preven-"ting Grace made me a Catholic, the " same assisting me, I resolve, firmly and con-"stantly to adhear to this Church, of which "you have made me a Member, and out of which there is no Salvation; I'le "intirely

The Life of the Lady WARNER. 135 "intirely embrace her faving Faith, and "practice her wholesome Doctrin to my dying Day. Your Holy Grace made me "a Poor Clare, by the assistance of it, I "will live and die one. To the Throne "of your Divine Majesty, I humbly pre-"sent these my Desires, Intentions and "Resolutions, to be there Ratified and "Confirm'd by the Merits of my Dear "Redeemer Christ Jesus; and by the "Intercession of his ever Glorious Mo-"ther, the Virgin Mary. For the "speedy and exact execution hereof, "I crave with all Submission and Hu-"mility, the Affistance and Prayers both "of the Church Militant and Triumer phant.

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#### CHAP. VII.

Her Letter, in Answer to one Sir John Writ upon the news of her desires to leave Graveling. New binderances of her Profession, by the delay of the execution of a Commission out of Chancery, and Death of Mother Taylor, Abbess of the Poor Clares.

CIr Iobn V.Varner, knew nothing yet of this reolution, but upon the Letter which he receiv'd from Father Green beforemention'd; he Writ forthwith to Sister Clare, and desir'd the Abbess to give his Letter Seal'd into her own hands; and that she might have the same Liberty of transmitting her Answer, without showing it to any one. In his Letter, he signified his concern, for her thoughts of leaving Graveling; that he fear'd it was a deceit of the Enemy, to make her lay aside at last the happy enterprize she had undertaken of quitting the World; telling her, that if these Tryals she had made of a Religious State, gave her an occasion to repent of her undertaking, it was better sooner than later, to declare her Mind, before he made any farther settlement of his Estate; and that he was confident

fident she could not be so far ignorant of his Affection, as to think, that to make himself happy, he would expose her to so great a Mifery, as the entring into that State against her Will, would occasion; and therefore as he had left the World purely in obedience to what he thought God's Call, and not out of any want of that reciprocal Affection, he was oblig'd to have for her; so, unless she had the same content in this State, as he had found; he should not look upon it as a real Call from God, but as a tryal only that Almighty God had given him, of his Obedience; seeing, that promise he had made to her in Marriage, oblig'd him not to make that separation they were about, without her free and full consent; and therefore, desir'd her freely to discover her Mind to him. affuring her; whatever it was, it should not in the least lessen that constant Affection, she had ever receiv d from him.

This Letter came not to her hands, till after The had taken a Resolution of staying, and making her Profession at Graveling, and therefore, understanding the trouble he was in (which was a great affliction to her) she immediately Answers his Letter, to put him out of that pain, which the Letter he had received from Father Green, concerning her desires to remove from

Grapeling, had occation'd.

Dear Brother,

I Must confess your apprehensions have silled my heart with sadness; but blessed be God (who gives strength to all) I doubt not, but all will conduce to the making us more pleasing in his fight. I receiv'd your Letter, and Read it with that liberty you destr'd, and now An-Soer you with the same freedom; wherefore, I beseech you be assurd, that all I shall Say comes from my heart, as speaking in the presence of God, and without consideration of any Creature. And first as to my self, after beging upon my Knees, that you will forgive me the infinite loss of time, and trouble I have caus'd you, both in Spiritual and Temporal concerns; I do assure you by Gods great mercy, I desire nothing in this World, but to make my Profession in this Blessed Order and House; and that without the least motive arising from you, or any thing imaginable but God's holy Will; who of his unspeakable Goodness has himself as it were (if I may presume to say so) plac'd me here, where I may truly serve him. I hope since he has given me this real desire, he will be pleas'd to move this Holy Community, to accept of me, tho he knows how unworthy I am of it; but I have not as yet beg'd their Voices. I cannot but think Gods Mercy, and your

The Life of the Lady WARNER. 139 your Industry will soon compass an end of all Affairs; so that we may soon make our Profession. Novo as to Temporal business, I do not only from the bottom of my Soul resign all right to What you of your Charity had given me, but to all the other Rights and Titles Whatever, (except the Portion for this Honfe, agreed on at parting) and I bless God a Million of times, who gives me Grace and leave to do it. If I had as many Worlds it would be (as I hope) my first Act to leave them. I was not worthy to have been favor'd by God with great things, to have given them back again to him, but in giving you to my dear Savior ( which I do with all my Soul, and with all joy and thankfuln s, to his Infinite Goodness, who gave me this Grace ) I must needs say, that I present him more, than Riches can comprehend: And if I would have beg'd of God, to have given me one, of whom 1 might have made a most perfect Sacrifice, and in whom I only, and purely liv'd by Chaft and passionate Affection, it must have been your self. Therefore, all blessing honor and praise be to his Divine Majesty, who is all, and does all, and from whom all good proceeds: Whom I most humbly befeech, to give us his Holy Grace, so to think on him now, that we may think it an injury to our Oblation, to have

have any thought of one another hereafter; but in him, and in order to his Honor and Glory. Now let me desire you dear Brother, to take courage, and to behold our dear Savin, Tho , is not only with you, but will sweetly and efficaciously bring all your business to a happy isse. Methinks I ought to assure my suf be would not have given you these tryals (which I know hive been very great and sivere) but that out of his endless Love, he intended at the same time to sheet his strength in you, and make you more his: Since you command me, I shall most earnestly beg of him, that he will so unite you to himself, that you become that, for which alone you were Created: And I beseech you to beg this for me, that I may be dead to all creatures, as well as to my self, and live only to, and in him. O Blessed State! When shall we arrive to it?

> Your most unworthy Sister in our dearest Savior,

CLARE of JESUS.

As foon as Sir John received this welcome Letter, he renews his Orders for the finishing with all speed the settelment of his Estate, upon his Brother Mr. Edmund VVarner, as before mention'd; in order to which, the Lawyers acquainted him 'twas necessary, that a Fine and Recovery should be suffer'd, to cut off my Ladies Jointure, and to put his Brother into so full a Possession of the Estate, as might take away all Scruples from those, he might treat with, concerning a Match: For the doing of this 'twas necessary to send over a Commission out of the Chancery; as also, Commissioners along with it, that might both examin her, and testifie to the Court her free Renunciation to all, or any part of the Estate she might in Law lay claim to. Hereupon Mr. Parmentier, went with Orders to take one Monsieur Moulin, a Merchant of Callis, along with him to Graveling, nam'd also a Commissioner, by the Court, for what concern'd this bufiness.

Sir Iohn also, Writ by the Post, to give my Lady an account of the Commissioners, that were sent to examin her, whether she were contented to have a Fine and Recovery pass in Chancery, to cut off all her suture claim to her Jointure, but the Letter never came to her hands; wich seem'd rather a new product of the Enemies Malice, to give another disappointment to their designs, than an accident of pure chance. My Lady having no notice at all of their coming, prudently judg'd it unsit to meddle in the matter.

matter, doubting whether they came from Sir Iohn; tince they neither brought any Letter from him; nor had the received any other way notice of their coming, or of the business they came about, than from their own Mouths. Where-upon Mr. Pamentier returned to London; from whence he was in mediately sent back with such Letters, as caused a speedy dispatch of this Affair.

All things being thus upon the Point of a full and happy conclusion; there was another unforeseen difficulty, which could not so suddenly be remov'd. Behold the Abbess of the Monastry dies, and till another was chosen no conclusion could be made, about the payment of my Ladies, and Mrs. VVarner's Portion: For Mr. Edmund VVarner, sinding it inconvenient to raise immediately so considerable a summ, as Two Thousand pounds, without prejudicing the Estate; desir'd they would be content to receive the one half at present, and take security for the other; for which the new Abbesses consent was necessarily requir'd.

The new Abbess, Reverend Mother Bedding-field, being chosen, she together with the Community gave freely their consents, to accept the one half down, and security for the other; and Sister Clare, who took all occasions imaginable of humbling her self, beg'd of Sir Ichn, that the Thousand pound that was to be paid down should be specified, that it was paid for his Sisters Portion, that she her self might have the comfort and humiliation of being receiv'd with nothing.

CHAP.

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#### CHAP. VIII.

Her concern about her Childrens Education, her Letters to Sir John, and the Abbess of Gant, about their removal to Graveling, Sir John's return fom England, their preparation for their Profession, her Oblation of her self, during the Exercise, and their taking their last leaves of each other, the Night before they made their Vows.

O he might perhaps think, that this Zeal, the exprest for her own settlement, had so taken up her thoughts, as to make her less mindful of her Duty towards her Children; but that moderation and liberty of Spirit, with which she always acted, permitted her not to do this, but mov'd her to be no less concern'd for their happiness, than her own; which that the Reader may be the better convinc'd of, I presume it will not prove tedious to him, to Read these following Letters; which for this end, I thought fit to set down at large, the one to Sir solm VV arner, the other to the Lady Abbess of Gant, where her Children were.

Dear Brother,

HAving first beg'd of our Blessed Savior, to direct me concerning the Children, I must tell you my thoughts on all sides, and crave your's, concerning What I Write; that We may joyntly resolve upon what is to be done. I have seriously consider'd our Obligation of bringing them up either for the World, or Religion; and I find they cannot possibly learn any thing, that is material, as to Worldly breeding, till they be Eleven or Thelve Years of Age; and am therefore apt to think, they will be as well here if not better, for Four or Five Tears, than in any place else: I speak in regard of them, and not of my self. I having many apprehensions, concerning what I propose: For if they be here, and I should hear they were not well, or they should complain of any thing that might happen to them, 'twould be a cause of disturbance, not only to my own Soul, but might probably make me troublesome, both to my Superior, and the Community; and this perhaps without the least redress to the poor Chilaren. Moreover, should they be here, and not speak privately to me ( which truly if they do, will be no small prejudice and distraction to the quiet and advancement of my Soul ) how should I come to know

know, if they were contented, or if they wanted any thing fitting for them, or not. Whereas, if they are in another place, some one abom God should inspire with that Charity, might take the liberty at least to acquaint you or me with it. But yet on the other side, when I consider the care that our most dear and Reverend Mother Abbess, as well as the rest of this Holy Family, will undoubtedly have of them; I do not see any cause of this fear: Therefore what I chiefly apprehend (and propose to you as in the Presence of God) is my own disturbance, without any profit to them : I conceive the best way to avoid this, if you think fit to let them come hither, will be, to have them here, as if I were not here my felf; and I shall endeavour to imagine it so: For tis impossible I should have any thing to do in their dayly concerns, with any repose of mind; yet if any thing extraordinary should happen to them, I may be consulted here, as I should be, were they in another place. I think if they come hither, 'tis necessary, that they should have a good careful Servant, and I am sure you will be very circumspect in choosing such a one. I hope the Widdow Draper, if you can prevail with her to leave her Family, might prove a fit one for them.

I have no such design, nor never had, as your Letter mentions; that they should wear this Habit

Habit, as heretofore Convictrisses in this place have done: For I desire they should wear no Religious Habit, till God Cloaths them with one. As to their Portions, I need not recommend them to your Care. I hope I may have your Answer so soon; as that they may be here before our Profession, if you approve of their coming.

Your unworthy Sister in our Savior,

### CLARE of JESUS.

The Reasons propos'd in this Letter were sufficient to move Sir Iohn to give his consent for his Childrens removal to Graveling, who immediately procur'd, and sent over the same Servant

the suggested, as the fittest for them.

Reverend Mother Abbess being acquainted with Sir Iohn's consent, for the Children's coming to Graveling; cast about to find a convenient means to convey them safe thither, which was the harder to be effected, by reason there was then a War betwixt France and Spain. Amongst others, Mother Abbess consulted the Pastor of Graveling, about this business, who very obligingly offer'd her his service, to go himself to setch them; whose experience and knowledge, both of the Country and Language, made her accept his offer; he

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he being the fittest person they could have pitch'd
on: By whom Sister Clare Writ to the Lady Many
Knatchbull, Abbess of Gant, in the following
Terms.

#### Reverend Madam,

Presum'd very lately to trouble your Ladi-ship in this kind, to the end I might acquaint you with my desire of having the Children here before my Prefession. The favors I have receiv'a from your Ladiship, and the many assurances Brother Clare has given me of your oron, as well as of all your Hely Communities extraordinary Charity to them; and the great content he received in sicing the tender care your goodness was pleas'd to have of them; has so justly rais'd my sense and gratitude, above my expressions; that your Ladiship must not wonder if I say no more; than that I shall ever esteem my self obliged to Pray for you, and all your Community; and bless God who was pleas'd to give you so Metherly a tenderness for them; for which I hope you will meet the reward of Eternal embraces, in the Arms of your dear Spouse Christ Jesus. Dear Madam, when I asure you, that my destres of settling them here, proceed wholy from my self, Southout any other inducement of our dear Reverend . Mother, now with God, or of this, we now en-

joy; than a favorable condescention to my request; or of Brother Clare (who has kindly left them wholy to me) than his assurance of his being perfectly satisfied with their staying at Gant: 1 presume you may well think, 1 retain too much of Nature: But tho I will not excuse my self in that; yet I must needs say, the great Affiction I suffer out of an apprehension that my friends should endeaver to force them to England; makes me cast about how to secure my Children from such an attempt; and thereason I have to hope, that if they be with me, they Will be more out of this danger, than any where elfe, moves me to defire, for their good; even What I apprehend may prove an occasion of suffering to my felf; for there is no cross I would not willingly undergo, rather than they should be brought up in England amongst Pretistants, with evident danger of their Eternal Salvation. I have Writ my Father word, that 'tis very hard he should desire to take them from me, to put them under the Tuition of another: And now I humbly desire your Ladiship, to assist me in making good this Argument, by sending the Children to me. I confess you must have a great deal of goodness, to pardon my boldness in being thus tedious; but it proceeds from an earnest defire, that you should not think, I remove them upon any apprehension, that they wanted any thing; or had not more of your Ladiship's care and kindness, than any thing but pure Charity could move you to. So that I may well think, if it were not your great Civility that hinders you, you would presently thank me; for freeing you and your Vertuous Community, from so great a trouble and distraction. The Gentleman, who has the Charity to come for them, is our Pastor, a Man of great worth and esteem in this place; whose acquaintance with the People, and way of the Country, will I hope with God's blessing, bring them safe hitter, to

Madam,

Your Ladiships most humble and most obedient Servant in Christ,

CLARE of JESUS.

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This

This Civil Letter was kindly receiv'd by the Lady Abbess of Gant, who made an addition to her former favors by the kind entertainment she gave the Gentleman: For being of so obliging a Nature, as that a removal of the Children from her sight, could not remove them from her heart; she thought she could not give a better demonstration of her Love, than by complying with what their Friends thought best for them. This made her part with the Children, with so much chearfulness, and satisfaction, as put the good Pastor into admiration. The prospect she had of their being Fortunes, and of the pro-bability of their entring amongst them, if they stay'd there; could not so far enter into her thoughts, as to cause a regret at their departure : Which is a great confirmation of that worth, prudence, and generosity; which all that know her Ladiship, not without reason, admire her for.

When they came away, the Confessor of the Monastry sent this Character along with them, in a Letter to Sister Clare. That Mrs. Catherine (who was the Elder) had so Edified the Religious with her singular Devotion, Piety, and sweet behaviour; that they were all enamour'd with her; and that he believ'd they were both predestinated not only to be Religious, but to be great Saints: For he had never seen such early tokens of both, as they give. Thus in succeeding Years, was that part of the Gentleman's Letter, so far sulfilled, that they became Religious:

Religious: As to the other part, their Modesty will not permit me to enlarge upon their Virtues, and so must be silent; since they are now actually living, and Profest in that Honorable, and Florishing Community, of English Benedictine Dames at Dunkirk.

Upon the 28th. of September, the Children came fafe to Graveling; and it was now above a Year since they had seen Sister Clare; yet neither length of time, nor the disguise of a poor and abject Habit, was able to steal away the Memory of fo dear a Mother; wherefore, they ran to her, and with all the little hafty joy they were able to express, hung about her Neck, often kissing her, and making a Thousand innocent expressions of fondness, and affection towards her. She in the mean time, to the great amazement of all present; did not suffer her self to be in the least carry'd away, with the pleasing violence of their endearments; but on the contrary, remain'd unmov'd, just as if Nature had been as dead in her, as she desir'd to be to the World. Her constancy in the Love of God was not to be shaken by the tender and redoubled expressions of her Children; nor did she in the least show any symptom of fondness or tenderness of passion towards them; thinking it a Sacriledge, after the Sacrifice she had made of them to God, to give way to her former Affections, or feelings of Nature. This made her receive all their innocent Caresses, without the least return: Which, as some of the Religious confest, was a strange check K 4

check, to their sensibility; which they could not help, whilst they beheld this more than human comportment of Sister Clare towards her Children: Knowing she lov'd them as much, as it was possible for any Mother to do; by some particular passage they had observ'd in her; which passion she so strangely stiss'd in this moving circumstance, that it struck them with the greater admiration. Love generally speaks in others, from every part; but in Sister Clare of lesus, this powerful Orator became dumb; Love conquer'd Love, the Energy of that, silenc't this,

and the Mother gave place to the Saint.

As their arrival was a tryal of her Love towards God, so it prov'd the Test of her Obedience to her Superior, his Vice-gerent; for they were no sooner come, than she had that task put upon her, which she so much dreaded; Viz. the taking care of them. To this she most fubmissively yielded, thô nothing could more thwart her inclinations. She had obtain'd at Liege, that her Children should not come to her; but at Graveling the must suffer this Mortification, of giving more way to Nature, than the defir'd: But God faw her now more able to bear the one, and to refift the other: Tho fhe, to prevent the exercise of this care of her Children, frequently beg'd to be Scullion in the Kitchin, and such like humble Offices; which Mother Abbess fill put off, by telling her . When they were able to take care of themselves, then she should be employed in Such Offices as these; but till then she must think that employment

employment most pleasing to God, which Obedience pue

upon her.

As foon as Sir Iohn VVarner receiv'd the news of his Daughters arrival at Graveling, he made what hast he could thither, to accomplish that, which above all things in this World, he had so much long'd for; Viz. his Profession: Where being arriv'd, he was receiv'd with all expressions of joy and kindness on all sides; and finding Father Thomas VVorsley still at Graveling (whither he went for the comfort and assistance of Sister Clare) he Writ to Father Green the Rector of VVatten, now his Superior, to know whether it would not be convenient, that they should make their Professions together at Graveling; and if so, whether he might not also make his Preparation here of Eight Days Exercise; under the conduct of Father VVorsley. Father Green consented to both, and accordingly they began it. In the time of her retirement she made this following Oblation of her self to Christ Crucified : Which as I found amongst her Papers, in her own hand, so I doubt not but you will find it well worth your Reading; and therefore thought good to set it down at large: Since it contains such admirable Acts, that the exercise of them, will undoubtedly conduce to your comfort, and progress in Virtue, as they did to hers.

# Her Oblation to Christ Crucified.

"O immense Ocean of Goodness and "Mercy! O unmeasurable Abyls of com-"passion, and overslowing Fountain of "Love and Charity! O the only fource of my Being, and well-being! O my "Crucified Savior, the only price of my "Redemption! How late do I come to erefresh my Thirsty Soul in those coec pious Streams, that flow from your Sa-"cred Wounds? How long has my blind-"ness, and ignorance detained me from "tafting the sweets of these Heavenly de-"lights? A tast of which, is only granted "to Religious Souls. I come at length "drawn by the Cords of your Divine "Love; I come devested of all Creatures, "that my whole affection may be plac'd "upon you, my Creator, and Redeemer." O do not suffer alone, but fix me with "you to your Cross; do not reject a heart "inflam'd with a defire of pleafing you, and "only you. Accept a heart melting away "with your Love: For I come to embrace "your Crofs bare and naked, which alone "for the future, shall be my Inheritance. O e let

The Life of the Lady WARNER. 155 elet me never be separated from you: But "if my Soul be not yet perfect enough, of for this Holy Conjunction, let me bury "all my imperfections in your Sacred "Wounds. O Fire! O Flame! Burn and consume my old defiled Garment, let me "be purified in the Ocean of your pretious "Blood; cleanse my Soul throughly, and prepare an habitation in it for your self. "Frame it as you would have it, and then "take full possession of it; for I am close "linkt to your Crofs, by the strong Chains, "and Bonds of Charity. I am burnt in "the fire of your Divine and purest Love, "my heart is wounded with the confideration of your Sufferings, whereby "you have purchased for me an infinite "Treasure of happiness. But what have "I done for you O Merciful Redeemer, "cr what can I do? Behold with the most "intense affection of my Soul, I freely and "intirely give you my felf, my life, and "liberty, my Body and Soul, all that I am; "have, or can hope for. I give you my "dearest Husband, Children, and whatever "is dearest to me; and make this Oblation "purely for love of you alone: For whole " fake I renounce and abandon all Right to "them and all other Friends, Kindred, " Riches,

"Riches, Honors, Esteem, Health, and whatever Prosperity and Comfort, this "World can afford me. I bequeath all "to your free disposal, for I am intirely "yours. This is my final Resolution, this "my last Will and Testament. Come "therefore, O beautiful beloved of my "Soul, nothing but your dear self shall "hereafter have place in my heart; come "therefore, and inrich it with your gra-"cious presence; enter into my Soul, "cleanse it throughly from all Terene Af-"fections; mould it a new, make it who-"ly addicted to your holy Service, that it "may never cease to praise, and love you. " Amen.

Thus this Holy Novice intirely gave her self, and all she had to God, a most happy fruit of her Eight Days retirement. When she had similar this Exercise, she beg'd the Voices of the Community, and of each one of the Religious apart, that she might be admitted to her Vows; to which she added another very earnest and unusual Petition; Viz. that she might be so admitted to them, as neither to have Active or Passive Voice in Chapter. Every one granted her first request, but of the second, she could not obtain a grant from any one; which was a very considerable allay to that joy, she received by their kind condescention to her sirst Petition.

Brother

Brother Clare, who now with his Habit takes again that welcome Name, which he was forced for some time to lay aside, thought it convenient to desire leave to speak with her alone, before they made their Profession; that he might be assured whether she were intirely satisfied in the State, to which she was about to tye her self, by a perpetual obligation. Wherefore, he consulted Father VVersey and Reverend Mother Abbess; who both thought his proposition not only reasonable, but necessary. Wherefore, the Night before their Profession, they met at the Grate in the Quire; which was lest open on purpose, that they might be assured, that there were no Witnesses of what passed, but God and themselves; and therefore take the greater liberty of freely declaring their Minds, to one another.

He asked her, VVhether her Resolutions, which she had acquaint'd him with, in her last Letters still continued? VVhether she was satisfied with that course of Life, she had undertaken, and with the place she was in? VVhether she still enjoy'd in every thing, that true, and solid peace of mind, that she expressed in her last Letters? And assur'd her, that if she had any dislike to the Poor Clare's, he would still as willingly stay another Year, as he had done the last. Moreover told her, That if she repented her undertaking of this State of Life, she was now in, that it was still in her Power to reassume her fermer condition; and that he was no less ready to return with her to the VVorld, if she desir'd it, than he was to come out of it; knowing, that neither of them could enter into a Religious

State

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State, without the full and free consent of the other.

She was not long in making a generous return to these kind proposals; and first thanking him most kindly for the offers he made, told him, She thought none liv'd more happily, or contentedly in the VVorld than be and she had done, or could Love each other better; yet said she, what affliction must the reslection upon this happiness occasion, when we consider how contrary a Life, and how full of forrow and affliction that was, which our dearest Savior led here upon Earth for our sakes; and can me Love him, and not endeavour to express our Loves, by being like him, in suffering for his fake, as he did for ours? Alas, were we again in the WVorld, bow long-could me promise our selves the enjoyment of it? How soon might Death seperate us, and how miserable would the Surviver be? No Dear Brother Clare, let us never think more of the VVorld; let not one thought of those false and painted delights it yeilds, ever enter into our hearts, or cause the least regret of that happy promife, which both of us to Morrow, by God's alfistance, design tomake to his Infinite Goodness: I must confess I have binder'd rau several times from making these comfortable Vows, but I am refolv'd now to secure you, from any future suspence of this bappines; the joyful hour of our Profession, is all I long for tis that alone which is able to make you satisfaction, for all the trouble I have given you. by being the occasion you have so long defer'd it. This is what I desire above all things, and is that alone which is able to give us true peace and happiness whilst we are here upon Earth; by placeing us in so pleasant and fecure a mey to Heaven.

Brother Clare was extreamly Edified, as well as overjoy'd at the hearing these her ferverous Resolutions; and took notice, that all the while they were together, she never so much as cast up her Eyes, to look upon him: Nor did he take any, notice of it to her; but afterwards understood the reason why she did not look up, was because that Mother Abbes, when the order'd her to go to the Grate, said, Go to Brother Clare, and not, go fee Brother Clare, which her Superior never reflected upon, as judging that addition unnecesfary; fince the giving her leave to speak at the open Grate, included also a leave of seeinghim The spoke to; but so great was her love to Obedience, that she was not content unless it accompanied the very least of heractions, nor would she so much as even cast an Eye (whatever natural in-clinations she found in her self to do it) without this secure, and unerring Guide, which she knew could not deceive her.

Finding each other so well satisfied, in the State of Life they had undertaken, they wisht one another all comfort in their next Days Sacrifice, and took their last leaves in this World, with hopes of a most joyful meeting in the next, in the enjoyment of so constant a happiness, as could not be allay'd by parting, or any other accident: Where a continual joy, an everlasting and un-interrupted peace, should Crown that Voluntary Sacrifice they made of that satisfaction, they might have promised themelves in this World; which thô it should have lasted

lasted far longer, than they could reasonably have hop't for, would not have appear'd a moment in respect of Eternity, which would put them in sull Possession of such a happiness, as so far exceeded what they had lest or were able to comprehend, as the Power of God, exceeds that of Creatures; who was able to do more, nay, and will do more for those that sove and serve him, than human imagination is able to reach, or the thought of Man is able to conceive, as St. Paul well expresses, when he says, Neither Eye hath seen, nor Ear bath heard, nor has it enter'd into the Heart of Man to conceive, what God has prepar'd for those that Love him.

The End of the Second Book.



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# LIFE

OFTHE

# LADY WARNER.

In RELIGION, Sister CLARE of IESVS.

THE THIRD BOOK

#### CHAP. I.

The Geremony of their Profession at Grave-



Aving dispos'd and prepar'd themfelves by Eight Days Retirement, for this last and solemn act of their Profession; they proceeded to the Ceremony: Which being out of

Practice in England, tince it's unhappy fall from the Roman Catholic Faith; I thought it would

not prove tedious, or ungrateful, to the curious and Devout Reader, to peruse that at least in English, he cannot see in England. That such, as have heard of a Religious Prosession, and scarce know what it means, may hereby be informed, what it is.

Father Thomas VVorsley, being impower'd by Reverend Father 100n Glarke, Provincial of the Society of lesus in England, to receive Brother Clare's Protession, and having also receiv'd Command from the Bishop of St. Omers, to assist in his place, whilst Sister Clare of lesus made her Vous: He upen the First Day of November, on which the Holy Catholic Church Celebrates the Feaft of All-Saints, in the Year of Our Lord 1667, about Nine of the Clock in the Morning, faid Mass in the Church of the English Monastry, of the Poor Clares of Graveling; which was throng'd with all fores of Persons: The Grate of the Quire was lest open, where Sister Clare kneel'd in her Ranck, amongst the rest of the Nuns: And a Praying place was fet within the Communion Rails, on the Gospel side of the Altar, for Brother Clare to kneel upon, during the time of Mass. When Father VVorsley had taken the Communion himself, he turn'd about; holding in his hand the Sacred Body of our Savior; at which time Brother Clare ris' from the Praying place, and kneeling down before the Father, in the middle of the lowest Altar-step, with a loud and distinct Voice, he recited his Vows in Latin, English'd as follows.

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John Clare, make Profession, and promise to Almighty God; in Presence of his Virgin Mother, the whole Celestial Court, all here present, and to you Reverend Father Thomas VVorsley, in lieu of Reverend Father General of the Society of Iesus, and his Successors, holding the place of Christ; perpetual Poverty, CHASTITY, and OBEDIENCE; and according to it, a particular care of Teaching Children, answerable to the form of living, contain'd in the Apostolical Letters, and Constitutions of the Society of Iesus. At Graveling, in the Church of the English Poor Clares, the First Day of November, 1667.

and you my dear a ray sight of the stiffer, and

Which having ended, he Communicated from Father VVorsleys hands, and then return'd to the Praying place, finding an unspeakable comfort in his Soul. Sister Clare, who kneel'd in her usual place in the Quire; being observed by Reverend Mother Abbess, not so much as to move an Eye towards the Grate: When Brother Clare ris' to recite his Vows, was order'd by her to go close to the Grate, that she might the better see, and hear him perform that Ceremony; she went immediately to the Grate, as Mother Abbess had order'd her, but kept the same custody of Eyes (as the Religious observ'd) which she had done before, not casting the least glance towards the Altar.

Mass being ended, Father VVossey went from the Altar up to the Doxal (which is a large open Gallery, before the Quire Grate, made like a Balcony, with Rails and Ballisters towards the Altar) whether, as many of the Company, as it could contain, follow'd him, to see and hear Sister Clare of lesus also make her Vows. As soon as Father VVossey was come to the Quire, on the right side of which Reverend Mother Abbess sat in an Arm'd Chair; SisterClare with a smiling and compos'd Countenance kneel'd down before the Grate; having a Crucifix in her right hand, and a lighted Wax Candle in her lest. The Father asked her, VVhat she demanded? She Answer'd. Grace and Mercy of our Lord lesus Christ; and of you Reverend Father; of you Reverend Mother Abbess; and of you my dearly beloved Sisters; I bunibly beg, ont of

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my own free and deliberate VVill, in Honor of, and by the bitter Death and Passion of our Lord Iesus Christ, by the Merits of the most Glorious Virgin Mary, of our Holy Father St. Francis, our Holy Mother St. Clare, and of all the Holy Saints; that you will vouchsafe to receive me to Holy Profession: For if the whole VVorld were mine, I have chosen, and am ready to abandon it all, to be here one of your Poor Children, tho most unworthy. Then Father Worsley desir'd her, to consider well the Obligation she was about to take upon her, of perpetual Poverty, Chastity, Obedience, and Inclosure; to the observance of which, having once tyde her self by Vow, she was oblig'd during her whole Life, and could never be freed from this obligation; and therefore askt her, VVhether she still persever'd, in asking what she before demanded? To which she Answer'd, That she still demanded the same. Then he asked her, VVhether she thought her felf to have sufficient strength of Body, to undertake that State? And whether she knew of any impediment, that might binder her from undergoing so rigorous a course of Life, as she was about to undertake? She Answer'd him, That she knew of none; and did not doubt, but that God, who had call'd her to this State, would give her his Grace and Strength, to go through the rigors of it. Lastly, he askt her, How Old shewas? She told him, Shewas One and Thirty Years of Age. Then the Father be-gan the Veni Creator, or Hymn of the Holy Ghost, which the Quire went on withal, to the Versicle, which the Father Read aloud: send forth thy Spirit, and they shall be Created; the Quire Answering: And thou shalt renew the face of the Earth. Then the Father L 3

Father recited the following Prayer of the Holy Chost.

O God, who didst instruct the Hearts of the Faithful, by the Illumination of the Holy Ghost; Grant that by the same Spirit we may have a right understanding in all things, and evermore rejoyce in his Holy consolation: Through our Lord lesus Ghrist, &c.

Then the Father said, Pray for us O Mother of God. The Quire Answer'd, That we may be made partakers of the Promises of Christ.

O Lord God, we befeech thee, grant us thy Servants to enjoy perpetual health, of mind and body: And by the glorious Intercession of the ever Blessed Virgin Mary, to be delivered from this present sorrow, and to enjoy gladness everlasting. I brough our Lord, &c. Amen.

Then the Father said, Pray for us Holy Father St. Francis; the Quire Answer'd, That we may be made worthy of the promises of Christ.

O God, who dost increase thy Church, by the birth of the new Progeny of St. Francis; grant us by his imitation to despite all Earthly things, and to rejoyce in the participation of thy Celestial gifts, through Christ our Lord, Amen.

Father, Pray for us O Blessed Mother St. Clare. Quire, That we may be made worthy of the promises of Christ.

O Lord, we beseech thee to make us, who Honor the Memory of the Holy Virgin St. Clara; by ber Intercession partakers of Celestial joys, and Co-heirs of thy only begotten Son; who lives and Reigns, with thee World Without end. Amen.

Then the Father Bleffed the Veil as follows.

Father, May our help be in the Name of our Lord.

Quire, VVho made Heaven and Earth.

Father, O Lord hear my Prayer.

Quire, And let my cry come unto thee.

Father, The Lord be with you.

Quire, And with your Spirit.

Let us Pray.

O Lord, we humbly beseech thee, that thy powerful blessing may descend upon this Veil; Where with the head of thy Handmaid is to be coverd, that it may become blessed and holy to her, through Christ our Lord. Amen.

Mnipotent, and Everlasting God; We humbly beseech thy Sacred Majesty, to Sanctifie with thy right hand this Veil, Which thy Servant is about to put on her head; that thy Mercy assisting ber, she may keep with an undefiled Body and Mind that Voto of Chastity, Mistically represented by this Veil, by which out of Love to thee, and thy Sacred Virgin Mother, she dedicates her self to thy Holy Service; that prepar'd hereby, she may joyn her self to thy Train of Virgins, and deserve to be lea by thee to the Everlasting Nuptials of the Lamb; who livest and Reignest, World without end. Amen.

Then he bleffed the Ring as follows.

L ord Iesus Christ, the lover of true Chastity and perpetual Fidelity, we humbly beseech thy Immense Clemency, that thou wouldst bless this Ring, thy Servant is about to put on, and grant that she being Espous'd by this pledge, may persever thy Loyal Spouse, by so unspotted a Chastity, that she may deserve to be adorn'd with the gift of this Vertue, and enrich'd with it's Hundred-fold fruit, who livest and reignest, &c.

These Prayers being ended, the Quire recited. the Litanies of the Saints, Petitioning each of them to Pray for the Bride; and having ended the last Kirie Eleison, or Lord have Mercy upon us. The Father began the two first words of the Pater Noster, saying the rest to himself, till he came to the following words, And lead us not into Tempration, which he said aloud, and the Quire Anfwer'd, but deliver us from Evil, Amen.

Then the Father said, Lord save thy Servant. Quire, VVho my God places her trust in thee.

Father, Send her help from thy Sanctuary.

Quire, And from Sion defend ber.

Father, Be to her a Tower of ftrength.

Quire, To defend her from the face of her Enemies.

Father, Let not the Enemy prevail against her.

Quire, Nor the Son of Iniquity be able to hurt her.

Father, Lord hear my Prayer.

Quire, And let my cry come unto thee.

Father,

Father, The Lord be with you. Quire, And with your spirit.

Then the Father faid the following Prayers.

Et our humble Petitions O Lord appear in thy presence, and vouchsafe to bless thy Scruant, to whom in thy Holy Name we give the Veil of Religion; and by the Intercession of the most blessed, and most glorious Virgin Mary, of the Ble Jed Apostles St. Peter and St. Paul, St. Francis, St. Clare, and all the other Saints, grant her a perfect Conversion from the World; and so ferverous an observance of what she has undertaken; that in all her Tribulations, Streights and Temptations, being encouraged by thy Divine Confolation; and by true Humility and Obedience, being founded in fraternal Charity; she may justly, piously and Chastly perform, sobat by thy affistance she does this Day promise; and thereby deserve to enjoy with thee Everlasting Life. Who with the Father and Holy Ghost, livest and reignest, God World without end, Amen.

O Lord Iesus Christ, who art the way, out of which none can come to the Father; we besceech thy most benign Clemency, that thou wouldst lead this thy Servant, whom thou hast drawn

The Life of the Lady WARNER. 17t drawn from Terrene and carnal defires, into the secure way of regular Discipline; and since thou vouchsafest to call Sinners to thee, faying, Come unto me all ye, that labor, and I will refresh you; grant that the Voice of this your Invitation, may have so much Power over her, as that laying down the burden of her Sins, she may deserve to taste how great, and good you are; and by this your Divine refection, be inabl'd to sustain your Chastisements for them: And as thou hast vouchsaft to attest, saying, I know my Sheep, and my Sheep know me; acknowledge her for thine, and grant that she may so know thee, and follow thee, and only thee; that she may never give Ear to, or obey anothers Voice; who hast promised, that whosoever obeys and ferves thee here, shall follow thee hereafter; Who livest and reignest, &c.

Then the Father bid the Bride repeate thrice the following words, out of the 118 Pfalm. Receive me according to thy promises, and I shall live, and do not disappoint me of my expectation; which she having done with a loud and distinct Voice, and the Abbets having as often Answer'd, My dearest Daughter, let it be done unto you, according to your words; the Quire Answer'd, Amen. Then the Bride kneel'd down before the Abbess, and joyning her hands together, placetthem betwixt the Abbesses,

and both their hands thus joyn'd, were tyed together with such a Stole, as the Priest wears about his Neck at Mass; and is a Representation of those Cords, wherewith our Savior, out of Love to us, permitted himself to be bound in his Passion; and therefore, the Bride mov'd with a Memory of this his Love, permits her hands to be thus bound, to represent those Interior bands, by which she ties her self whilst she makes her Sacred Vows; and her hands are also bound to Mother Abbesses, as a mark of that tye of Obedience to her Will, which she undertook; and then with a loud and distinct Voice she made her Profession, as follows.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I Sister Clare of Iesus, do Vow unto Almighty God, the most Glorious Virgin Mary, Our Holy Father St. Francis, Our Holy Mother St. Clare, unto all the Holy Saints, and to you Reverend Mother Abbess, and all your Successors, that shall hold your Place, to observe, all the Day's of my Life, the Rule and Form of liv-

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ing of the Poor Sisters of St. Clare,
giv'n her by St. Francis, and Confirm'd by Our Holy Father Pope
Innocent the IV. I Vow to live in
OBEDIENCE, without PROPRIETY in any thing, in CHASTITY also, and not to go out of
INCLOSURE during my whole
Life, according to the Constitutions of the same Rule.

Then the Abbess said, And I on the part of God, according to his Inviolable Decree, do promise you Eternal Lise; if you observe, what you have Vow'd. To which the Quire Answer'd, Amen. Then the Abbess saluted the Bride, and taking off her White Veil, put on a Black one; saying, Take Daughter this Sacred Veil, and wear it till you come before the Tribunal of the Eternal Judge, to whom all Knees, both in Heaven and Earth, and Hell are bent; remember you have for ever taken leave of the VVorld, and given, and united your self wholy to lesus Christ, as to your beloved Spouse; may he defend and protect you from all Evils, and receive you at length, into Eternal Life. Amen.

Then the Bride, with a loud Voice, recited the words of St. Agnes, He has put a Mark and Veil over my Face, that I may admit no other Lover but himself.

Then

Then the Abbess put on the Brides head a Crown, saying, Take my dear sister this Temporal Crown, saying, Take my dear sister this Temporal Crown, as a certain pledge of that Eternal one, which your Divine Spouse has prepar'd for you, if you be faithful to him. After this, the Abbess also put a Ring on her Finger, saying, at the same time, My beloved Daughter, take this Ring, as a Mark of that love and sidelity, which you ought inviolably to keep to your faithful Spouse Iesus Christ, as long as you live. To which the Bride Answer'd, with a high Voice, My Lord Iesus Christ has engag'd me to him with his Ring, and adorn'd me as his Spouse, with a Crown. Then the Abbess put into her hand a Crucifix, and said, Receive here, and embrace your Spouse; may he receive, bless, and preserve both you and us, for ever, Amen, After the had received the Crucifix, the Father recited the following Prayers.

Love, grant we befeech thee, that this thy Servant being firmly engag'd by thy Ring of Faith, may become so constant, faithful, and devout a spouse in thy service, as that she may firmly persever in it to the end; who livest and reignest, &c.

O God who by thy love hest inflam'd this thy Servant, and drawn her from the Varnity of the World, to the reward of so high a Calling; wonch see so to purifie her heart with thy presence, and the insusion of thy Divine Grace, that she may persever in it; that being strengthen'd by thy assistance, she may be able to perform, what by thy Divine inspirations she has promis'd, and by the execution hereof, happily partake of the Eternal reward, thou hast promis'd those that persever in thy service; through Christ our Lord, Amen.

These Prayers being ended, the Quire began to Sing the following Responsal, The Kingdom of this VVorld, and all it's Ornaments, I have contemn'd for the Love of my Lord lesus Christ: Which having ended, they began the Hymn, Te Deum Laudamus; and whilst they were Singing it, the Bride went round the Quire, and receiv'd the Embraces and Congratulations of all the Religious; then returning to her place, she and the rest of the Religious kneeling in their order, the Father recited that Verse of the 67 Psalm, Confirm O God, what thou hast wrought in us; and then made a very moving Sermon, upon the following Text, out of the 9th. Pfalm, Sperent in te Domine, qui noverunt nomen tuum ; Let them hope in thee, O Lord, who know thy Name. In this Exhortation he First, lay'd

lay'd open the nature of this Action or Ceremony, they had perform'd; by evidencing, that a greater Act of hope could not be express'd, then by a Voluntary Contempt of the present, but transitory Comforts of this World; in expectation of those solid and inexplicable joys, whose durance was to be Eternal in the next. Believe me (said he) the vain hopes of the Earth are too poor and inconsiderable for so generous hearts, as yours are; the Kingdom of Heaven, as you have made out to Day, is only worthy of them.

Secondly, He shew'd there could be no way more Compendious, to Honor and Celebrate this great Feast of All-Saints, then by striving to make themselves conformable to those Great Originals; which in this present conjuncture they had done, by so generously undervaluing all the transitory goods of this Life; and so might justly hope to arrive at that pitch of Sanctiry, this Contempt of the World had rais'd the Saints unto; and also to share with them the Crown of

Glory, in the World to come.

Thirdly, Addressing himself to the Bride; he assured her, she had strictly follow'd the direction of St. Austin; in Solemnising this Feast, by so closely following the Example of Saints; nay, even the hardest example, which is that of Martyrs: Whereby she had made a better, and a more moving Exhortation, by her Example, then he was able to make by his words; she having verified those of this great Doctor, ser. 47. de Santis. Ab ipsis, Martyrum Festivitatum gaudia celebrantur;

celebrantur; qui ipsotum Martyrum exempla sequuntur; Solemnitates enim Martyrum, Exhortationes sunt Martyriorum, ut imitari non pigeat, quod celebrare delectat. The joys of the Festivals of Saints, are best Celebrated by those, who sollow their Examples; for the Solemnities of Martyrs, are so many Exhortatations to Martyrdome; that it may not be tedious to Practice, what is delightful to Celebrate. Proving that the Bride had couragiously enter'd upon the hardest of Martyrdoms; by taking upon her so long and terrifying a one, as was that dying Life, or living Death, she had so joysully embrac'd for the love of God.

#### CHAP. II.

What Effects this Ceremony wrought upon her self, and those that were present at it. The great Victory she had obtain'd over her passions, manifested by her unconcernedness in this, and two other very moving occasions.

Having ended the Ceremony of her Profesfion, I hope the taking notice of some moving Circumstances in it, and of the effects it wrought, both upon the Bride, and those that were present; will prove as grateful to the Reader, as I believe the foregoing Relation has been.

The

The Ceremony was so moving, as that there was scarce a Religious or Secular Person present, (who were as many as the Doxal could hold) that was able to refrain from Tears: Nay, the Governor himself, the Marquis of Flavecour, a Person not at all subject to this passion; declar'd that he could not refrain from weeping, at the fight of it, no more then the rest; and that he had never felt such a tenderness of heart in all his Life. She her felf, who was the Actor, was the only person that seem'd unmov'd in this action, appearing all the while with a chearful, yet so recollected a Countenance, as if she had been totally absorpt in God, whose Sacrifice she fell that Day. Her little ones stood by her, all the time the perform'd the Ceremony; which was enough to have mov'd any heart but hers. For they being of an Age, not sensible of their loss, seem'd as little concern'd as their Mother; and were very much pleas'd at what they understood not; being very busie in asfifting at the Cerembny: The one put on her Veil, the other her Crown; at which Sister Clare smiling, told her, in a low Voice, she were that, for her Fathers sake.

The Solemnity being over, one askt her how it was possible, that beholding the great Commotion, and Tears of so many about her; she could remain so chearful and unconcern'd, as she seem'd to be during the whole Ceremony? She Answer'd with a Spirit, as sull of Ingenuity as Humility, That this constancy and chearfulness-took their

rise from no other source, than the Divine Goodness; which during the whole Ceremony had fil'd her heart with fo great an Interior peace and comfort, as she had never felt before in all her Life. Which was a due reward for that generous oblation, the had that Day made of her self to Almighty God. Had the Person who askt her this Question, propos'd the same to any one of the Religious, they would have given an Answer quite different from hers, which her Humility would not permit her to give. The Religious had feen with how much Industry, even from her first entrance into Religion, she had made it her chief endeavour to suppress and overcome, the Sallies and Efforts of Nature, and had beheld her comportment in several other occasions, and seen with how great a Courage, she had behav'd he self in other tryals, which God thought fit to fend her during her Noviship, to dispose her to a due performance of this great act of Love; and therefore, they were not fo surprized, as those were who had only feen that one action of hers, they having been Eye Witnesses of divers evidences she had given, of her perfect and intire re-signation to Gods Holy Will, even in the great-est afflictions, and most sensible tryals, that could have happen'd to her. Now the Reader that may the better perceive how she carry'd her self in them, I will here set down a Relation of her behaviour and perfect Conformity to Gods Will, at the Death of two of her dearest friends.

The first tryal of her Conformity was given her. by the Death of Reverend Mother Luifa Tayler, Abbels

Abbess of the Monastry. The History of whose Life deserves a Volum, being a person of an absolute and consummated Vertue. This Holy Abbess being suddenly seiz'd, with violent symtoms of Death; was piously expecting her last happy moment, and all the Religious were sent for, and came without the least delay, except Sister Clare; who being advertis'd by one of the Religious, that came in great hast to her Cell, that Reverend Mother Abbess was a dying, and that if she did not come quickly, she would never see her alive: Sister Clare joyning her hands, without the least surprize, made a bow to her, expressing thereby her gratitude for the Message she brought her (it being their Custom never to speak in their Cells) and without making any fuch haft, as might occasion the omission even of the least, or most inconsiderable Ceremony of Religion; she first put on her great Veil, then kist the ground, and afterwards with a modest and graceful gate, follow'd the Religious to the Infirmary, where Mother Abbess lay a dying; as if this sad News had not at all come unexpected, or given her the least assliction. She came into the Chamber, where her dear Friend, and tender Mother lay ready to expire, and where she found all the Religious bath'd in Tears, like so many tender hearted Children, bemoaning the loss of their dying Mother; yet she who was like to sustain as great a loss as any (having had a great dependance upon her, and receiv'd great comfort from her Counsels) beheld her ready to leave

leave her, without shedding a Tear, whilst all the rest seem'd to be in a very great affliction, and general consternation; and so concern'd, as if all their happiness had depended on this Abbesses Life. Sister Clare knew her great Vertues and worth; and had no less respect and affection for her, than they, which the many Obligations she had receiv'd from her, justly deserv'd; yet for all this the shewed not the least outward sign of grief. And when one of the Religious exprest hers, by her many Tears for Reverend Mother Abbesles Death; the efficaciously stopt them by the following words, VVeep not so much, Dear Sister, 'tis the VVill of God, you love so well. Her bearing this cross with so admirable a Conformity, mov'd Almighty God to reward her, by sending another equally sensible; and at the same time, to give her his Divine Grace to bear it with no less constancy. It was the Death of her Mistress of Novices, Sister Mary Bonaventure Carleton; who thô she had had a long experience in training up the Novices in perfection; yet, us'd to say, She learnt more from this, than ever she had taught the rest; finding her perfect, even before she enter'd into the way of perfection, which made her have a very great esteem of her, confidence in her, and affection for her; looking upon ber as sent from Heaven, rather to persect ber, than be perfected by her. Sister Clare being of a grateful nature, was no ways backward in her returns; and looking upon her as the best of friends, and plac'd her confidence in her as in a Mother: But God, by her surprizing Death, almost as soon M 3 fnatcht

snatcht away this comfort, as he had given it; which cross, Sister Clare supported with the like courage, as she did the former, even without the loss of a Tear. Insomuch, that being ask'd by a Person of Quality (Madam Flavecour the Governors Lady of Graveling) If she were not very much concern'd for the Death of her Mistress? She Answer'd, Yes Madam, I have a great feeling of it, and indeed more than I can well express. These words, and the manner of delivering them, struck the Lady with admiration, to he such a temper, as did not thed a Tear, when she had thus renewed the forrowful thoughts of the loss of her Mittress; and mov'd her to urge the matter a little farther, and ask her, How it was posible, she could forbear weeping, at the Remembrance of the loss, of such a friend? The good Novice (for then she was not Profest) told her, after her sweet and affable way; Madam, nothing but God deserves our Tears, who is fo good, as to hinder me from paying them, where they are not due. Such as knew not of how excellent and fweet a disposition Sister Clare was, might perhaps think so great an insensibility, as appear'd in such moving circumstances as I have related, effects of an ill, hard, and ungrateful nature; which was insensible of kindness, and knew not either what friendship was, how to value it, what gratitude it requires, or how much a Spiritual friendship exceeds that of Nature, ordinarily grounded upon Sympathy, Natural inclination or Interest; and therefore perhaps might not much wonder at her comportment in the occasions I have related.

But those who by Reading her Life, are made better acquainted with her humor, and have seen how folidly she grounded her friendship; how warily she engag'd her affection, and with what constancy and tenderness, upon all occasions she exprest it, to those the had made choice of for her Friends; especially, two such choice Friends as these; whose great Vertue mov'd her to a high esteem of them, their Station to a confidence in them, and their extraordinary Zeal for her Perfection, to a grateful affection for them; cannot but wonder to see her in so short a time, to have gain'd so strange a command over her passions, as not to shed a Tear at their Death, which is the more to be admir'd in her tender Sex; especially, since, as her Answer to the Governors Lady declares, she so sensibly felt this Tryal. But God by her faithful co-operation with his Grace, had so strengthen'd her to overcome these feelings of Nature, as not to give the least sign or expression of sorrow; whereby, she manifested, that thô she lov'd them well, yet she lov'd God better; whom also she lov'd in such a manner, as to defire rather, that he should please himself than her, nay, that even he should please himself in her affliction. Which shew'd, not only her sincere love to God, but also her dis-interessed love to her friends, prefering their happiness before her own; and therefore fince their Death was a gain to them, she could not regret her own loss by it, nor permit her forrow, to overcome the joy she ought to have, in thinking they were M 4

happy. The will of God was what she endeavor'd most industriously to find out; and joyfully embrac'd in whatsoever terrifying manner it appear'd to her; as her words to that Pious Religious, who was lamenting the Abbesses Death declares. And therefore, what tryal soever of her Love, God thought fit to fend her, by depriving her of those friends she lov'd best; she was refolv'd this tryal should not deprive her of the chief object of her Love, himself; who was the best of friends: And therefore was refolved to express her love in the best manner she was able, by preferring his Will and Pleasure, before her own in all things. Whereby she so surmounted all these sensible tryals, as to seem even insensible of them: And also dispos'd her self for the making her Profession, and for the loss of two such friends, with such a constancy and unconcernedness, as I have declar'd: And was also inabl'd quite to overcome the tenderness of an affectionate Mother towards her Children; as in the following Chapter I shall relate.

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#### CHAP. III.

Her exact compliance with Mother Abbesses
Orders, in taking care of her Children, in
which she exprest more of a careful Mistress,
than a tender Mother; and hereby manifested,
that Pure Obedience, the inclination of Grace;
and not assection to her Children, the inclination of Nature; mov'd her to accept this
employment.

Frer she had made her Profession, as above declar'd; the first thing she set upon, was strictly to perform, what she had so lately promis'd. Obedience was her chiefcare. and thô nothing was more contrary to her inclination, than to look after her Children; yet seeing this charge was impos'd upon her, by her Superior, the chearfully undertook it. She knew by experience, what advantages, order and method always brought with it; and therefore was follicitous, that every moment should be rightly spent by her Children. For this end, the made them an exact Distribution, or Journal, for every hour of the Day, accommadated to their Age and Years. She spar'd no labor to Cultivate these tender Plants, and even from their Infancy,

Infancy, to prepare them for the Garden of Religion, if God should make them so happy, as to call them to that bleffed State. To fet down the whole Distribution of time she had made for them, would I fear feem too tedious; yet I cannot but let the Reader see some part of it, and thereby give him a knowledge of her own Devotions, The without doubt practiting her felf, what the endeavor'd to instil into them. She order'd them that the first thing they did as soon as they awak'd, should be to make the Sign of the Cross, adding the following words, Bleffed be the Holy and undivided Trinity, now and for ever. Amen. And having done this, she bids them tell sweet Jesus, that they would suffer the Mortification of rising in the cold, and of leaving the comfort of their warm bed, for his sake, who left Heaven for theirs. Then, as soon as they were up, she Counsels them to kiss the ground, in Memory of that dust, out of which they came, and to which they were to return; and to make an Act of Adoration, and Thanksgiving to the Divine Majesty, for having Created them of nothing, capable of loving, serving and enjoying him for all Eternity; and also for having preserv'd them the Night past from all dangers. Then that they should make an Oblation of themselves to his Infinite goodness. Afterwards to say an Ave Mary to beg our Ladies blessing upon them for that Day; whom they were to love and confide in, as in a Mother; having recourse to her in all their necessities as fuch, and dayly beg her Intercession, by saying their

their Beads together, at the time she had appointed. Then she order'd them to say a Gloria Patri, &c. in thanksgiving to God, for the glory given to their good Angels, and for the honor given to themselves, by bestowing upon them such Beautiful and Powerful Protectors; whose Protection that Day, they were humbly to beg; and then to recommend themselves to their particular Patrons and Saints of their Name, and Pray for their friends; especially; for their Grand-sathers and Uncles Conversion.

This done, she order'd them before they came to School to her, to go to their Closset, and there offer up that, and all the other actions of that Day, with a pure intention (for want of which many even of our best actions were frequently lost, and the Merit also of our other actions, which are indifferent, and of no Merit without such an intention) that as foon as they came thither they should strive which of them should first kiss sweet Jesus's Feet in their Crucifix, and remember they had chosen St. Mary Magdalen for one of their Patronesses, whose place was at the foot of the Cross, when Christ dy'd upon it; and wish to Love him as she did, saying a Pater and Ave, and telling our dear Savior they were going to School to please him, and that all their actions that Day shall be for no other end.

When they came to School, to confirm them in the practice of that profitable Devotion to their good Angel, she had recommended to them, she gave them an example of it her self; and took out

of her breaft a little Paper Picture of her good Angel, the always carry'd about her, and placeing it before her, and them (to put them in mind of their good Angelswho were present, thô invisible) the recommended her self and Children to them. To these she added, also other profitable Documents, and necessary Instructions; as of fubmission, of obedience, but most particularly of that of Humility; a Virtue very necessary to be acquir'd in young Years, where Nature still leads to the contrary. For this end, she would have them always, call their Maid Sister, in which she show'd no little sign of Humility in her self, by commanding them to give the same Title to their Servant, they gave to her self: And thô nothing could be more taking, than the sweet and submissive humor of these Children towards her; yet the forc'd the efforts of Nature, always to give place to those of Grace; as may be gather'd from the following passage.

The Governours Lady, being one Day within the Inclosure amongst the Religious, desir'd to see Sister clare, and her Children together; upon this, she was order'd to come, and as she enter'd the Room, the Lady wisper'd one of them in the Ear, from whom I had the Relation, saying, I see, 'tis not a peer and mean Habit, that can hide true Nobility and VVerth; and beholding her very attentively, she was so struck, that words were too scant to express the sentiments of her mind; till some Tears had made way for them,

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and then recovering her felf, in a passionate and abrupt manner, she said ; Here needs a Powerful Hand, to sustain this great work; and being still in a kind of confusion, she could not proceed farther, upon that subject, but looking stedfastly upon the Children (who all this time, by moving Language Cares'd their Mother, and hung about her Neck) she broke out again into this expression. O Madam, how is it possible, to leave such Children? This is a touch of God, that strangely Surprizes me. Another Person of Quality that accompany'd the Governors Lady, seeing their Mother express so little kindness and tenderness towards them, endeavor'd to Caress them, and show as much fondness towards them as she was able. Telling them, They did mistake their Mother, and that she her felf was their Mother, and not Sifter Clare; upon which the Children ran from her to their Mother, hanging about her, and speaking to her in such moving Language, as melted the Ladys heart; and mov'd her with Tears, modestly to inveigh against the leaving such little Angels; declaring, That her change of Condition, was an act above her Sex; nay, even above Flesh and Blood, and was in her opinion, rather to be admir'd then imitated. This Rhetoric of both these Ladies had no influence upon Sister Clare; she seem'd as if their words had not concern'd her, or as if she had not heard them; and by this her humble and modest comportment, much amaz'd the standers by; who admir'd to see God Almighties Grace so strangely Triumphing over the bent, and inclination, of Nature.

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#### CHAP. IV.

Her Zeal for the Conversion of her Relations to the Catholic Faith, her Prayer for them, and Ferverous Letters to her Father, expressing her passionate Love towards him, by her fervent Zeal for his Conversion, notwithstanding his great severity, and unkindnesses towards her.

BUt this Heroical abnegation, of whatsoever the tenderness of Nature was able to suggest, thô very extraordinary, as we have feen in the foregoing Chapter, did no ways hinder that restless Zeal, she always had for the Conversion of her friends. Her own words, sufficiently prove that her Charity had no other tendency; as the following Prayer she made for her nighest Relations will evidence: Which I find in her own hand amongst the rest of her Papers.

O Most great God of Mercy, look with the Eyes of compassion upon my near Rela-tions, and Friends, who are yet detain'd in Schism and Heresie. And remember I besecch you, that you did not bring them out of their Eternal Nothing, and Stamp upon their Souls

The Life of the Lady WARNER. 191 your own Sacred Image, in order to distrey, and abandon those perfect products of your powerful hand, having been pleas'd to send your only Son, to pay the ransceme for them, as well as for my unworthy self, with the price of your most precious Blood. Dart therefore, o most merciful God, some beams of your light into their dark, and deceived understandings Have mercy upon them, and let the light of your Countenance shine upon them, that they may see the Truth of your Sacred Mysteries: Give them Grace to Submit their Necks to the Sweet and easie Yoke of your Precepts, propos'd, and deliver'd by your Holy Church. O my dear Redeemer, what have I done for you? Or What have I deserv'd at your hands, that I should be called to your saving Faith, and be made a member of your Holy Church. Impart I beseech you, the like favor, by your bitter Death and Passion, to those your misled, and unbelieving Creatures my Friends and Relations;

that together with my self they may faithfully acknowledge, adore, and love you, their glorious Creator and Redeemer, here in this World, and in the World to come, praise and magnifie your goodness, and joyfully Celebrate your Mercies with Canticles of Eternal Gratitude, and

Thanksgiving. Amen.

If this Zeal was so particular for her friends, you may imagine how active it was for the conversion of her Father; whom she so passionately lov'd, that no want of Affection in him, was ever able to lessen it: Who, thô he Wrote several Letters to her; yet he never gave her the Title of Child, or Subscrib'd himself, her Father. But oftentimes in his Letters, he upbraids her, for committing an unheard of ingratitude, in taking fuch a course as this was, without asking his advice or consent: The news of which (as he said in one) seem'd to him incredible, because he never judg'd, that her Husband's or her Af-fections to one another, had been so moderate (by any thing he had ever heard or feen,) as that they could be perswaded upon pretence of Christianity, to embrace such a strange and horrid undertaking, by breaking the Solemn Vow of Matrimony. That hereby, she seem'd to have suckt the Milk of a Tygress, rather than of a Woman; and to have loft all good Nature, and even Humanity it self. He added, that it was an injury done to Heaven, to call such follies, and Infinuations as these Inspirations, and godly motions; affuring her upon his Faith, that all the Catholics he had spoken with, condemned this rash and inconsiderate Action of theirs; and therefore conjur'd her, either to return to England, that he might have the comfort of visiting them there; or to live together some where in France, or Flanders; whether he would come to fee them: Requiring her to obey this his advice,

as the Counsel of a Father: Which if she did not, he would never give her his blessing; and ends his Letter by a bare subscription of his Name. These severe checks from a Father, she lov'd so tenderly, must needs have wrought upon her, had not the Grace of Almighty God in a particular manner assisted her, so piously to bear them; and that she did so, is evident, from the Dutiful Answer she return'd him, to his Letter couch't in so hard and severe terms.

SIR,

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THe great condescention of your Goodness to me, I did not receive till almost two Months after it's date, else I had not deferred my acknowledgment of it a Minute, and was not all that time without great perplexity, Whether I might (without an unpardonable presumption) attempt to beg your blessing; since my Actions have unhappily appear'd to you so Criminal, as rather to deserve the contrary. Wherefere I most humbly beg you upon my knees, to give me leave to offer unto you, the Sole Motives of our so much wonder'd at resolutions. You know Sir, that the State of Life I am now in, is but what God Almighty has been pleas'd to grant me, after a long and earnest pursuit of it; and which if it had pleas'd him to move

you to grant me sooner, as he was pleas'd to move my dear Sir John Warner, not only to confent to, but even to propose, might have prevented the unbappy disturbance, I have since given you. Those that consider his Vertue, and that our Affections were wholy grounded on that, will not wonder we should deprive our selves of those Temporal enjoyments, we had bere, to make one another a present of Eternal ones; and indeed Sir, I presume to Say, I believe you have that opinion of my kindness to him, (thô you were never pleased to believe I had those due Respects and Affections I ought for you) which might make you mitigate that severe Consure you are pleas'd to make of my Actions towards you. Certainly Sir, less than a particular and strong Impression, that the World was not Safe for me, had not been sufficient to have made me part with Such an Husband; if you will give me leave to Say nothing of your self. But I must now acknowledge Sir, that every word of this without your particular goodness, may be offensive: Therefore, I do not Write without extraordinary pain. As to the Infinite blessing of a Fathers presence, that you were pleas'd to mention; twas too great to be offerd, till we were cut of the Power of enjoying it; and if you did not name it for a Torment to me, you would.

The Life of the Lady WARNER. 195 would find these Countries (considering the nearness of the Spaw) very convenient for you; here being such entertainments, and so good Conversations, Which, if I were not here, might perhaps be an invitation to you. Ob Sir, I wish since God has thus disposed of me by his infinite mercy, that we had a Monastry near you in Wales; for if I am to have any happiness in this World, I wish it might be by your procurement: For then my heart would be at rest, that you had forgiven me; but above all, that by so acceptable a work as this, you had gain'd those blessings of Almighty God, which in my Prayers I shall never cease to ask; knowing you would then find that true content, which the World has not yet been able to give you. Which that you may, I befeech him of his mercy to move you to pardon, whatever appears to you, as Criminal in me; since what contradicts not the Duty I owe my Heavenly Father, I shall ever confess due to you. With all Humility upon my Knees, I beg your blessing, for my self and Children,

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Your most passionate and affectionate Poor Child,

CLARE of JESUS.

To which Letter she adds this Post-Script.

Sir, I thought fit to send you these, but I beseech you forget them, as soon, you have read them, and forgive me, who am the cause of so much trouble to you.

Nor did her restless Zeal for her Father's Conversion terminate here, but she still us'd new Methods of endeavouring it. And receiving no Answer to her last Letter, she procur'd a Catholic Gentleman (who was extreamly well verst in Controversie, and a Neighbor to Sir Thomas Hammer) to take the occasion of giving him a Visit, and Discoursing with him, concerning Catholic Religion; and withal, desir'd him to carry this second Letter, no less passionate then the former, that by his Conversation, he might come to a better knowledge of the truth of the Roman Catholic Religion.

#### SIR,

M T Obligations, and ardent affection for you, will not suffer me to be long silent, nor to fear, or excuse my often troubling you; and I do now do it, in hopes that the Conversation, and acquaintance of this Gentleman (who is the bearer) will be so welcome to you; that you will esteem his Company a divertis-

ment. At least Sir, grant me this only request and satisfaction, to hear you have discoursed with him. I do really assure my self, that if you were convinced if the necessity, and bad weighed the many reasons why you ought to be other than what you are; your heart is too great and Noble, to be kept back by any Worldly consideration. St. Austin had surely something extraordinary in his Soul, before it met with it's right Object; and give me leave to say Sir, so have you; and I hope you may live to teach many to Love as he did; if once all hindrances were taken away betwixt you and that ravilhing goodness of God. What is it we seek after, but full contentment of mind? And who can give that, but the plenitude of all goodsess? In him there is nothing but love and joy, his nature is to make all things happy in him, and whoever has once experienced, the delights he gives proper for the Soul, will immediately abhor those of Sense, and confess them to be real pains. Sir, what can you leave, or suffer, but he can fortifie you to undergo; and change into comfort, what by nature you most of all fear? And infallibly his goodness will do so, if you will only bear and Discourse impartially: Which on my Knees I humbly beg for Christ's Sake, in remembrance of all he suffer'd for you. Sir, do not deny me; behold me at your Feet embracing N 3

embracing them, with the affection of my whole heart, and be no longer cruel to your self, who are so dear to me; since all the joys in this World can be nothing to me, without your being happy. Pardon me this importunity: I could Write, I confess, and never give over, but for fear of troubling you, being truly, thô your unworthy, yet

Your most passionate and affectionate poor Child,

CLARE of JESUS.

One would have thought, that these lines so full of respect and affection, might have deserv'd an Answer, if the former had not; and have convinced him, that the want of affection was not the cause of her pious undertaking, which he taxt her with; but that this happy change of hers, had purified that love, which she before had for him; in giving her fo great a concern, as she expresses in this, for his Conversion; on which depended his Eternal happiness. And thô neither this, nor those dayly Prayers and Tears she offer'd for him, could gain the least upon him; yet still she continu'd her sollicitations to Heaven in his behalf, and that her Prayers might be the more efficacious, she endeavour'd the more earnestly to obtain a more perfect and happy Union with God.

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#### CHAP. V.

Her generous Resolution of tending to Perfection. The Testimony of her Ghostly Father and others, how diligently she puts these her Resolutions in Practice.

I T will not perchance, here be amis, to give a short Idæa of that consummate persection, she at length arriv'd too, which cannot be better perform'd, then by setting down those generous Resolutions, I find in her own hand amongst the rest of her Papers.

O Most Sacred and undivided Trinity, Three Persons, and one Essence, cast a glance of your All seeing Eye, upon my unworthy, wretched and wounded Soul, groaning under the burthen of her own Abys of misery; trembling at the consideration of your secret judgments; confounded at the memory of her somer disloyalties, and ingratitude, all cover'd with shame, and pierct with sorrow: Humbly prostrating her self before the Throne of your dreadful Majesty; and tendering her Petition to your infinite Mercy. You have been pleas'd

o benign Lover of all Souls, to expect her bitherto most patiently. You have most efficaciously terrifyed her with your threats; you have most earnestly invited her, and powerfully drawn her with your promises; you have given her a strong confidence in your goodness, and mercy. You have induced her to an absolute expiation of her Crimes, and a perfect reconciliation by a sincere Contrition, intire Sacramental Conf. Sien, and prompt Satisfaction; you have given her Strong resolutions of an intire Reformation. This is the change of your right-hand, and the only effect of your goodness, to whom be afcribed all honor and praise. And now my powerful Creator, my unfetter'd Soul, aspires to a high flight, the covets a nearer conjunction with your infinite perfections, and excellencies, the only Object of her Love, and repose of her desires. O! Who will give her the wings of a Dove, that she may Soar up to her beloved, and spend the rest of this Pilgrimage, in the Sweet Contemplation of Heavenly Mysteries, by a perpetual retirement, and divorce from those many turbulent distractions, she has been incumber'd withal; and from all follicitude and care of any thing below. Infuse therefore, O Divine attractor of Souls, your efficacious Grace; Strengthen her desires, and confirm her reselvetions in fo high an interprize; for the Religues

The Life of the Lady WARNER. 201 of sin have yet an overswaying Power, over her feeble Will, her cruel Enemies lye in wait to obstruct ber free passage into this happy State of repose. The sensual propensions of Flesis and Blood, are in a continual conflict to subdue reason, and the enticing allurements of Worldly objects in her imagination, endeavour to blind the interior Eyes of her Soul; and divert her from beholding the beauty of Vertue, from considering her own misery and ingratitude, and from contemplating your infinite beauty, and love towards her. Let therefore, your Powerful strength break afunder, all these strong bonds of Iniquity, and let the same force that has so happily dispossest Satan, of the Empire be had in her, re-invest you in your just inheri-tance and habitation. Embelish her with all solid Vertues and Perfections; make her a Paradise of delights, by leting her behold you in all things; and then re-assume her to your self, who are her Creator, Preserver, and Redeemer. Amen.

Having gather'd out of her own Memoires, how far she was advanced in all the ways of an interior Life, and to what a pitch of the Union of God, she was arriv'd; it follows that we take notice of those steps by which she mounted up to this so eminent degree of Perfection: Which her Ghostly Father, and several of the Religious take

take notice of in the Characters, they by request gave of her fince her Death, from her first entrance into a Religious State of Life: Viz. that the had to deep an apprehension of her own Nothingness, that of all Vices she seem'd to sear, that of vain-glory the least. All the extraordipary favors The received from Heaven, served only to increase the bad Opinion she had conceiv'd of her felf. From this Humility, and profound acknowledgment of her own unworthiness, sprung as from their fource-all those other Vertues so fingular in her. As to her Recollection, besides what I have already faid of this subject, she trod the paths of the most Illustrious Saints, always walking in the fight of God; which holy exercise became so habitual to her, that she once ingeniously acknowleded, That since her entrance amongst the Poor Clares, she had but twice lost the Divine Presence, and that for about the space of an Ave Maria, each time, being taken up with too great follicitude for her Children. No wonder then, the had as many unquestionable Witnesses of a Recollected Spirit, as there were persons who dayly convers'd with her. Her looks, as they hid, and that Heavenly Air which appear'd in her Countenance, was sufficient to strike Reverence and Devotion into the most wandring and dissipated imagination. There was no need of studying her humor, or observing her times; her temper was always equal, as was her mind; those Graces and Excellencies of an even and pleasant humor, never fuil'd her; so that no accident, thô never so surprizing

prizing and strange, could make the least visible impression upon her: Her Vertue was not of a faint or fading Nature, like that of some tender Constitutions, which changeth with every blast, but strong and permanent; not to be alter'd by any vicissitudes, or various events of this Life: The change of weather, the infirmity of fickness, the Death of friends, had no influence upon her constancy; this golden vein of indifferency that ran through the whole body of her actions, made her Superior to all events, that are wont to move, and work upon others; nothing but what was in God, from God, and for God, was any part of her care; in a word, not to run this Topic out into a Volum; she had obtain'd by a Mastery over her natural inclinations and pafsions, so perfect an union with Almighty God, that her whole Life seem'd to be one continu'd Act of love and Adoration. This Communication with God, was attended with that high degree of Prayer, which according to Divines confifts in paffively receiving the impressions of the Divine Spirit; insomuch, that her first Abbess Reverend Mother Taylor, who had spent several Years in that Holy practice, affirmed, That it was so super-natural and sublime, that all she had either read or heard upon that subject, came short of her Prayer, which tho she could never conceive or understand the depth of; yet she was fully convinced it was from God; as having so irrefragable a Testimony against Delusion, as was her humble Obedience and submission to her Ghostly Fathers; in laying it aside as long as they judged sit; rhô

thô in the mean time she felt so great desolation, dryness and darkness, as she was better able to suffer then to express; which was a second proof and no less convincing than the former, of the Truth and Goodness of her Prayer, and of the Spirit that conducted her in it.

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#### CHAP. VI.

The Excellency of her Prayer, gather'd from

If the Rule, the Eternal Wisdom gives us, how to make a right judgment of any thing by it's fruits, be infallable, as certainly 'tis, we cannot miss the making a right one of the folidity and excellency of her Prayer; if we take a view of it's fruits. For let the Prayer be never so high, and never so hard to be understood, the fruits thereof are visible, and easily perceiv'd. Her Prayer then, thô it was very high, did not consist in extravagant Raptures and Transports, which sometimes draw to self esteem, stifness of judgment, a neglect of Rule and Order; but in the practice of all solid Vertues: As she her self hath given us to understand by transmitting unto us those Divine lights, and interior motions Almighty God infus'd into her Soul, which afford us so many convincing arguments, of the folidity

The Life of the Lady WARNER. 205 follidity of her fervor and Devotion. Take then in her own words a short Summary of what she so long practis'd.

#### Some of her Fruits of Prayer.

"How long, O most pure Object of Divine Love, shall I be deprived of that "Soveraign good, which my Soul incef-"santly thirsts after? When will you put "a period to this my tedious banishment? "When shall I be satiated with the fruiti-"on of your glorious aspect? I am wholy "transported with the love of your un-"speakable goodness, and my ardent af-"fections surpass the bounds of moderati-"on: But the consideration of the Beati-"fical Vision, and my own unwerthiness "gives me a severe check, and puts me in "mind of my own aspiring presumption;" telling me, that if my wandring thoughts "foar so high, as to pretend to the favors " of bosom friends; the heavy burden of "my Iniquities and Transgressions, will "bring me to an unseasonable fall. O dif-"mal Consideration! O horrid desolation! "This is the Dart that deeply pierces my "poor Soul. This is that fierce and cruel "Lyon, which with open Jaws feems "ready

"ready to devour me, and rend in pieces
"my bleeding heart; whether then shall I
"turn my self, but to you, O my God the "fountain of mercy, and goodness? Suc-"cor this distressed Soul of mine, which " you have framed according to your own "likeness. But how can I hope for mer-"cy from you, my Powerful Creator? Whose Divine Perfections I have so often "contemned; whose Sacred Law I have "so frequently violated; whose Holy In-"spirations I have so much rejected; whose "amiable Invitations I have most ungrate-"fully slighted, and wholy defaced the "Sacred Image of your Divinity, which " you imprinted on my Soul; nor can I "alledge any Merits of my own, that may " make me worthy of your favor or mer-"cy; but like a helpless wretch, my own "Conscience crys out guilty, aud fills me with shame and confusion before the "Tribunal of your Sacred Majesty. What "hopes then of redress? What Advocate to plead my cause? Shall the Sins of my "Life past seperate me from what is so "dear to me? O Eternal Sun of Glory, "let the peircing beams of your bright"ness dissipate the dark Clouds of my
"Transgressions; and open the way for an "Interview

The Life of the Lady WARNER. 207 "Interview, between me and you, the "only comfort of my Soul. Let the ar"dent fire of your Charity dissolve what"ever is hard and frozen in me; inflame "my heart with an intense love for your "Beauty and excellency; let not Heaven "frown upon me, for therein lies all the

"Treasure I hope for.

"Have mercy therefore upon me, O "most compassionate Redeemer! I am that "Prodigal Child, who have spent so many "Years in Ignorance and Error, consum-"ing the precious substance of your So"veraign Graces, by my vain and licen"tious living, and now finding my self "destitute of all Spiritual helps, by your "full of forrow and confusion, to you my "loving Father, my skilful Physitian, my "powerful Redeemer; I confess I have "finned against Heaven and before you; "but open, I beseech you, the Bowels of "compassion, and of your great mercy and "bounty, receive me again into favor. "I am that lost Sheep who have so long ergone aftray, from your Flock. But fince "it has pleased your never failing Provi-" dence, to bring me into the sweet Pastures "of your Holy Catholic Church; keep

"and preserve me in it, by your most powerful hand; let not the deceitful al. lurements of the World, lay any farther infection upon my Soul. Heal my sores by the infusion of those Spiritual Graces.

"by the infusion of those Spiritual Graces, which your bitter Passion has Merited

"for me; bind up my wounds, cleanse me

"from my Iniquities, speak but the word,

"and my Soul shall live. ..

"O let not any thing remain within me "that may make me ungrateful to your "most infinite Purity. Your All-seeing "Eye does most clearly penetrate the most "fecret corners of my Soul. Burn there. "fore, and consume with that Fire of pure "Charity, all the stubble and dross of my er former transgressions; that I may have "a pure Soul, suitable to your pure love; "for you know, that nothing can fatiate. "my ardent desires, but your self; in whom "all good is contain'd: Give your self "therefore O Beauty of Angels, give your "felf to my Soul, and I shall be rich e-"nough. But alas, what reciprocal Ob-"lation can Imake, O source of goodness? ec I can give nothing to you but what I "have receiv'd from you, take therefore se to your self, my whole Being, take all the powers of my Soul, all the senses of my er Lody,

The Life of the Lady WARNER. "Body, my Heart, my Will, my Desires, "and Affections; take all that I am, have, "or can hope for, and if I had more I." would give more; if I may call any "thing a gift to your felf, who are the Su-"preme Lord of all things; and there-"fore, whatever I can give you, is al-"ready your own; take therefore what is "yours, and dispose of it, according to "your most blessed Will and Pleasure : "Make my Will yours, and let all the fa-"culties of my Soul never move, but to "bless and praise you; that so drawing " nearer and nearer to you, who are my "fole delight, I may at length be wholy "abforpt, in your Sacred Divinity, and "Celebrate your praises with an Eternal cc Alleluia.

Thus you see how by the purgative, and illuminative way, she attains to the Unitive, after so high and wonderful a manner; that she seems to have traced out the soot-steps of that worthy Gentleman, and great Spiritualist, Mr. Ruisson (with whom as I before mention'd she became acquainted at Liege) and to have put in practice those admirable directions for Prayer, which at her request he gave her, in a Letter not long before her Death. Which since there appears in it an Idea of that Perfection, to which he

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he had arriv'd, and she so closely follow'd; thô it be somewhat long, yet cannot believe it will seem tedious, and therefore have set it down at large in the sollowing Chapter.

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#### CHAP. VII.

Mr. Ruisson's Letter to Sister Clare; containing admirable directions for Prayer and Vnion with God, in which Perfection chiefly consists: Together with her humble Answer.

Dear Sister in Iesus Christ, in the Country of darkness all is darkness. The light is reserved for Heaven, which God hides from us in this World under Shadows, Visions and Figures, which St. Dennis of Alexandria admir'd. and reverenc'd, without understanding them. Whilst Adam acted by the Principles of Faith, he conserved himself in the State of Innocency, and Immortality, and in a perfect Vnion with God; but from the moment he endeavour'd to raise himself to the light of knowledge, he lost himself init's darkness, and became Criminal; because he desir'd a greater knowledge, than God had bestowed upon him.

So commonly the greatest Schollars, and most piercing Wits, do not make the humblest and greatest Saints. Learning is a Tyrant, that never failes to persecute them that possess it. It perverts their Wills, casts them into Pride, and presumption, and now and then into the Abyss of Heresie and Apostacy. Hence it is, that God has founded the Maxims of Faith, upon his word; whose chief Mysteries, and most, necessary to Salvation, are incomprehensible; that he might make the way to Heaven, equally easie to the Learned, and ignorant, to great and small; and fo hold our Indements in a perfect Vnion, with all he should propose by his Church. Moreover, in this blind Obedience, one may testifie a greater fidelity, and practice more Vertue; there being less of self love and satisfaction, and more courage and generosity; in an humble acknowledgment of our ignorance (such as St. Paul made when he faid, He knew nothing but Christ Crucified, and that he had no other knowledge, than what he had learnt at the foot of the Cross) than by being Master of a greater knowledge, than the greatest Doctors of the Church were inspir'd with. Wherefore Dear Sister, study fidelity more than knowledge, value Faith more than Life, and Love, more than curiofity; which Love operates in you the Vnion you desire, and

and has made you like Abraham leave your House, your Country, and even those tender and Sacred Friendships, which were permitted you to enjoy in the World: To the end that this Vnion might be so much the stronger and more pure, and that God might have an intire possession of your heart, which he before

possessed but by halves.

Dear Sister, this absolute leaving all you possest, by your Profession in the face of the Church; this generous submitting your self, for time and Eternity, to the disposal of the Divine Providence; this blind Obedience, 10 the Voice of your Spouse, whom you have follow'd; does not only unite you to him, but difpose you to a perfect annihilation of your self; by which one comes to a kind of Deiformily, Which is the Kingdom of God in a Soul; when abandoning her own knowledge, lights, desires, and will; she plunges her self with all the effects both of her natural and Supernatural Being, into him; that henceforth she may say With St. Paul, Vivo ego, jam non ego, vivit verò in me Christus; I live, now 'tis not I that live, but Christ that lives in me; all her works, being in a manner Gods operations.

'Tis then (when a Soul is arriv'd to this place) that God is her Life, her Being, her Light, and her Love; 'tis then that he works in her all things, she neither knowing the end, nor cause of them. And this shews the possibility of not loosing God a moment, without a continual remembrance of him, or an apprehension of his presence; he who bas his heart and eyes continually upon you, as if you were the Deject of his happiness, cannot loose you for an instant; you have therefore nothing to loose; because he is your All; and you cannot locse any thing because you possess him, who is all things; and because you have left of what you were in appearance, and in your own judgment; that he alone might raign and triumph in you, and be A!l in All to you. Besides a Soul in Grace, can neither forget, nor loofe God for one single moment; as well according to nature (her Memory and Will being an indivisible part of her self, and without parts) as according to God who is her Treasure, the Memory of her Memory, and the Will of her Will; Which Powers being united to, and lost in God, have no more any Being or Action of their own; all their operations, Exterior and Interior being from God and in God; so that loss or gain, forgetting or remembring, must be the same to you; for if the actual and perceptible, remembring,

membring, which passes by the sense and ima. gination, were profitable for you; he loves you too well, to substract it from you for a moment. It is not therefore this exterior Image, reprefented to fense, that you ought to stop at, but rather at that Interior and Eternal Memory, which resides in the bottom of your Soul, and is continually in Action, because the Principle of Life is in it, and that is even the Life Which makes it live; for in the State of it's Vnion with the Body, is cannot raise it self above what it sees and knows, without the help of some Figure, or Corporal Character; or at least some shadow of matter, which vanishes away by Faith, as all other material, transitory, or corruptible things do. Your Perfection therefore dear Sister consists in being What you are, and doing, What you do, and in nothing else; if God looked for more he would more hearken after your desires, than his own; Holy indifferency in a State of Life or Vocation, is that which makes up every ones Perfection, and Sanctification; for to desire to be more than he has a mind we should be; to gape after more, than he has a mind to give; not to be content, with ones Portion; to be unwilling to loofe him a moment, when he retires and hides himself from us on purpose, to dis-uniteus from all things whatever, except from

# The Life of the Lady WARNER. 215 from his Holy Will; is an effect of self-love, which instead of uniting us more and more to him; doth rather separate and divide us from

him.

It is a lamentable blindness of the greatest part of Spiritual Persons, and rather hinders, than augments their Perfection; when they let themselves be carried on with too great aheat, and zeal to obtain it; whereas, they rather ought with patience, and sweetness, to expect it, from the pure goodness and Grace of God. How many Prayers, Works of Charity, Communions, Watchings, Labors, Mortifications and Fasts, will one Day crave Instice against us? For having done themby the Spirit of nature, and to please our selves; and rather follow'd our own fancy and opinion, than the Will of God: Which by the Prophet Isaiah 58. 3. he complaines of: He only requires from us proportionably to what be gives us, and is satisfied with our doing his Will with a Purity of Intention, rather than our own; who Sanctifies even our defects, in that fingle Relation, they bear to his Orders, and Eternal designs; it is this which made St. Paul as well as St. Augustin say, He did the evil he would not, and did not the good he would; at which he was not at all troubled, knowing well that God does not impute to fin, the failings

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of nature, which are not free; since love excufes them, covers them, blots them out, and even turns them to our good, and glory. So that if you desire to profit by your own losses, to buy Heaven with bad Mony ( and indeed he have no other ) make a Divine Commerce, an Eternal Bargain with God; whereby your Will, which is a free, Spiritual, and an Immortal Power, Mistress of her self, and of all the other Powers, does from this moment for ever destine, imploy, and apply, all the parts and peices of your Being, to be (as the hand of a Dial that shows the bour) a perpetual Remembrance, Congratulation, Thanksgiving and Iubilation for all the Praises, Homages, Respects and Adorations, which all Creatures give, or Shall eternally give to God, for the love he bears to him-Self; to the end you may Adore, and Glorifie bim in this Spirit; and love him with that eternal love, which alone is worthy of him: And God will shew you as much good will, and give you as great a reward for it, as if you your, Self did give all the Offerings, Sacrifices, and Blefsings, which Men and Angels give him in Heaven and Earth. Nay, the Will, that has an Infinity for it's Object, may make all the Individuals, of Human, and Angelical Natures; all the motions of Soul, and Body; Nay even all Created Beings, to an Asome The Life of the Lady WARNER. 217 or grain of Sand; concur to so noble a work.

Good God how admirable, profitable, and Divine is this exercise! Which costs nothing at all, and may be compleated in a moment? And what Treasures of Glory does a Man loose, that is either ignorant of it, or neglects it? · Whilst he is busted in so many things, whilst he issad or joyful, upon account of different accidents; without referring them to God, as their Origin: Since in him they are eternal, infinite, and most perfect, and out of him they are nothing but vanity and lys; that is finite, corruptible, and subject to an infinity of changes. Dear Sister, stop a while here, view this Spirit of Vnity, which is the Spirit of God himself, which gathers divided and dis-united things into one, to draw us out of multiplicity and the imperfection of nature, into this holy Vnion, with a Transformation into himself: Which makes one contrary to be found in the other, the Creature in God, Perfection in Imperfection, Vnity in Multiplicity, Light in Darkness, Peace in War, Recollection in Di-Straction, Sweetness in the Cross, Abundance in Poverty, Life in Death, Corporal in Spiritual, God in All, and All in Him. Do not mistake me I beseech you, in thinking that because God changes so often his manner of procecding

ceeding with you, he is not still yours, and you his; dive by the light of Faith, into the darkness where he bides himself, penetrate the Veiles of Bodies and Spirits, with which he covers himself; see him act in all his Creatures, giving them their determinate motion, Who is properly their | Life and Being: Not a Hair presents it seif unto our Eyes, Poithout his fight and permission; to the end, that that lively and active Faith of yours, may see him in his Images, and Characters; as we see a Saint in his Cloaths, or a Friend in Imagination; whilst we behold his Picture, that repairs the weakness of our Memory.

Dear Sister, make the last effort, imitate a King, who to Establish himself, and to Reign peaceably in a Kingdom newly Conquer'd; fills every place with horror and desolation: Puts to the Sword, not only such as oppose his defigns, but even rids himself of his suspected Friends, for fear of some Treasonable surprize. In like manner do you kill and destroy all your Sworn Enemies, Annihilate all your desires, and Pastons, take leave even of what appears Vertue and Perfection; because they make a noise and pudder, and cause more Smoak and distracttion, than they augment the sire of Love: Bid Love enter into it's source, cause Humility to keep love Company, or debase it self below Lucifor,

fer; and desire your Friends to sleep and take their repose; since the Son of Man goes to be abandoned, forsaken, and Crucisied; to Establish God alone in All, and through All. His Dominion and Empire in a Soul in Grace, is the Creating Essence, or the very Essence of the Creator.

I have made an Epitome of the Nothing of all things, and of the All of God, which Practice will better explain, than reason: I hope this at present is sufficient to assure you, of the Affection of him who is, as much as any one in the World, except your Brother

Clare, Dear Sister

Herke tuly 13.

Your most humble, and most affectionate Servant in God,

Ruisson.

To show with what Humility, and how briefly and solidly she reply'd to this excellent Letter; I will here set down her Answer, Translated out of French, which contains a great deal of substance in a few words.

SIR,

I Confess'tis a good While since I receiv'd your welcome Letter, which my indisposi. tion hinder'd me till now from Answering: Please but to obtain for me some of that true and pure love of God, which you so well discourse of, and so faithfully practice, that animated thereby, I may be able to suffer sickness or whatever God pleases to send me, with such a perfect submission, and Vnion to his Divine Will, as that I may become intirely his; and then I shall be better able to converse with you, for at present I am unworthy of such a Conversation; but must own, that when 'tis God's Will to move you to Write to me, I both receive and read your Letters, with a great deal of com. fort; yet cannot desire this, or any thing else; but that his Holy Will should be done in all things. Amen.

For the Love of God, and the Blessed Virgin Pray for me. Your most unworthy Servant,

CLARE of JESUS. CHAP.

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#### CHAP. VIII.

A Short Account of some remarkable passages, in the Life and Death of Mr. Ruisson.

Since Mr. Ruisson's Letter, set down in the foregoing Chapter, as you have seen, contains so much Spirit and Devotion, I think it will be no unpardonable digression, if I add a word or two concerning himself, that the Reader may be convinced, that this Servant of God practized what he Taught; and thereby be induced to set a high value and estimate, as well upon his Person, as upon his Doctrin; and also conceive a higher esteem of Sister Clare; since a Person so Illuminated and savored by God as he was, express so high an esteem of her, and such a Zeal to serve her, in so earnessly promoting her advancement in Persection, and the service of God.

Take for a mark of his Humility, (a Vertue that is the foundation of all Perfection) the humble Letter he Writ to Brother Clare, then Studying Philosophy at Liege, in which he inclosed the foresaid Letter, unsealed; where after all the pains he had taken in Writing it, and in obtaining light from Heaven, without which, such

fuch a Letter could not be Writ; left the sending or burning it intirely to him, confiding more in the Judgment of others, than his own; a great mark of Humility, and of the true Spirit of God. His Letter follows, Translated out of Latin in which it was Writ.

#### Dearest Brother in Christ,

Receiv'd your Letter with the inclosed from Dearest Sister Clare, which I here send you, to let you fee ber great Humility; 's was to me atrue Spur to Vertue, perceiving thereby, she adhears only to God, this being her sole aime, this her only desire: And to express her Humility the more, she asks of me, altogether ignorant of this Vnion or Transformation, some directions to obtain it, or rather a method of removing all impediments of that, she her self possesses; but knows not she does so: And rather than not satisfie her great Humility, I am most willing to discover my own ignorance; and have therefore said what occur'd, on this high, but profitable subject; easier learnt by Practice, than taught by Rules: If you approve of them please to send them, and that she may like them the better, and receive them rather from the hand of God, than that of a Sinner (thô her Himility will not permit her to reject them upon this account) please to shew them to some experienc't

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perienc't persons of your Colledge, that they
may have their approbation, especially to some of
these, who have treated with her, and therefore can best judge whether they will be prositable for her: If they disapprove them, burn
them; for I had no other aime in Writing
them, than to shew that there was nothing more
grateful to me than by serving her, to express
my esteem and affection, for so great a Servant
of God, as I esteem her to be: For to serve
her, is a greater happiness and treasure to me,
than any this World can afford me. I recommend my self and Family to your Prayers, and
am from the bottom of my heart,

Dearest Brother,

Your most humble, and unworthy Servant,

Ruisson.

His Son the chief hopes of his Family, being now grown up in Years, and having had an Education suitable to his Birth and Quality, Mr. Ruisson design'd presently to Marry him, that he might see him happily settl'd in the World, before he lest it; and therefore made it his business to find out a Match that was convenient for him. But whilst the good Father was thus contriving to settle his Son in the World, his Heavenly Father called him out of it, not immediately to himself, but to a Religious Life, the best and next way to him; for his Son finding himself inspir'd by God, to enter among the Discale't Carmelites, was fearful of proposing it to his Father (knowing his defigns look't another way, and believing it impossible to gain his consent) and chose rather sight to enter into Religion, and then acquaint his Father with it: Which he did presently after in a very Dutiful Letter, assuring him that the too great affection he bore him, made him not discover his Inclinations to Religion, apprehending on the one side least his compassion, in being a Spectator of his Fathers afflictions, might be so great, as even to make him stagger in his Vocation; and on the other, fearing he should be wanting in his gratitude to God, for having given him so gratious a Call to the most happy State of a Religious Life; if he did not first embrace the happiness God call'd him to, before he acquainted his Father, with his design: Wherefore he beg'd his pardon

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don for so bold an attempt, for he hop's his prefering what he thought Gods Will, before his, would not appear a Crime , and that it might not, he defir'd him rather to Attribute his not asking his advice, to the diffidence he had in his own frength, to refift his kind and powerful perswasions; than to want of due confidence in him; affuring him, that in all other things, he thould make it his utmost endeavour to contribute to his greater comfort and fatisfaction; and thereby express his due Obedi-

ence to his last breath. In mante enorgical od at Mr. Ruison was indeed, as his Son expected

much suprized arthis Letter, but twas with a joyful, not forewful surprizal; for contrary to his Son's apprehension; he congratulates with him for his happy choice, by which he had rais'd his felicity above whatever he could have hop't to compass for him in this World, should he have been able to have left him the Universes And as for what concern'd his, and his Families advangement by the Match he had in prospect for him, he look's upon it as unworthy of his thoughts, in comparison of the comfort he took, in seeing him to happy by the choice he had made !: Affiring him, he should be better pleas d to have his Family end this way, than to leave him Mafter of it : Because by his quitting these transitory goods is he had put himfelf into plecure way of gaining, not only a Hundred-fold in this life, according to our Saviours promise to those white quit Fisher or Mother; House or Lands, &c. Union

for his sake; but an Everlasting Inheritance, and an Eternal felicity in the next. And therefore, he rather Congratulated, and envy'd his Pious undertaking, than difapprov'd or repin'd at it. in a Letter to Brother Glare not long after this had happen'd, he Writes as follows. VVhilft my thoughts were taken up about Marrying my son, behold a wonderful effect of Providence, a change wrought by the powerful band of the bighest, more pleasing to me than the gaining an Empise a. He without acquainsing me, or any of his friends with his design, is enter'd to be Religious amongst the Carmelites: Expressing beredy such a concempt of the World, as it truly deserves. VV berefore, pardon me if I have recourse to yours, as 1 bove to the reft of my friends Prayers; that the mercy of God would vouchsafe to cherish that Seed of his Grace, be hes cast into bis Heart; and not permit my unworthyness to be any impediment to the continuance of his mercy World, Mould be mid throng

Not long after, his Haule at Herke, near Mounsegue, was calually set on Fire, and happening in
the Night, twas so late discover'd, that all endeavours they could use, towards the quenching
of it, prov'd in-effectual; nor were they able to
late any thing considerable of his Goods: He was
all the time as busic as any one, in his endeawours, both to suppress the Fire, and secure
what he could of his Goods, but when he sound
the Fire had got the upper hand, and all his
endeavours were in vain, he went and warmed
himself (it being Winter time) with as much
unconcernedness, tranquillity, and chearfulness of
mind

mind (which visibly appear'd in his Countenance) as if it had been a Bone-fire; which one of his Neighbors took great notice of, and extreamly wondering at this his extraordinary comportment, asked him how it was possible to suffer so great a Cross, with so much calmness and chearfulness, as he exprest by his looks? To which he Answer'd, That he looked upon what had happen'd to be the VVill of God, who had abundantly recompensed his loss, by giving him a greater comfort and satisfaction, in seeing his blessed VVill perform'd in this manner, than he could have receiv'd, had he bestow d upon him an infinity of Earthly Treasures, and Temporal

Blefings.

Another very remarkable thing of this Gentleman is, that the day before his Death, Brother Clare going to Montague; took his way by Herke, to have the satisfaction of giving Mr. Ruisson a Visit (who had been so kind as to give him many at Liege, upon the account of that Spiritual Friendship, which he had contracted with Sister Clare) coming thither, he found him very sick; yet perfectly in his Senses, and as chearful as ever he had seen him; but was concern'd to see him lay'd after so poor a manner upon the ground, and asking the reason of it; his Servants signified, that it was in Obedience to his own Orders, they had made his Bed in that manner; and that he would scarse, the in so weak a condition, admit of any help from them; and had also desired his Wife, for his, as well as for her own greater comfort (being he saw site suffer dear yery

very much to fee him in that condition ) that The would not come to him; but leave him to make the best use he could, of those few moments he had left. Brother Clare, thô pleas'd to fee him, as Mr. Ruisson also seem'd to be with his Visit, yet was troubl'd to fee him so ill accomadated; and therefore beg'd of him, to accept at least of such helps and conveniences, as that dan-gerous condition he was in requir'd, that might conduce both to his ease in his fickness, and contribute alfo to his recovery; for the manner he had order'd himself to be treated, could not but much augment his distemper, which of it self was already too great. To all which he reply'd, That could he be without those conveniencies he still had, he should be very glad; and if he did but know what comfort he received by the want of those he had deprived himself of, he would rather prefe him to quit those he had left, than desire him to admit of others; and then asked Brother Clare, Whether he thought the Inconveniencies he fuffer'd were comparable to those which our Saviour had suffer'd, for his sake? And farther aver'd. That the only trouble he now felt, was, that he could not suffer more at his Death; to express his Love to him, that dyed with so much pain for him upon the Cross. He expressed this with such a chearful and unconcern'd Countenance, as made Brother Clate not think him to be in that danger, that others thought he was in; otherwise he would have given himself the comfort and advantage of being present at his Death: Which happen'd the same Night he left him. He giving no less evidence of his Vertue

at his Death, than he had done in his Life; not only by a perfect Resignation to Gods Will in suffering it; but by earnestly desiring, as St. Paul

did, To be dissolv'd, and to be with Christ,

Perhaps the occasion of this great Friendship, he exprest both to Brother and Sister Clare, proceeded from those Inclinations he found in himself, to do what they had done; and in this without doubt Almighty God made him a kind of living Martyr; even by the too great Affection of the Person, he loved most in the World (I mean his Wife) who out of the tender Affection she had for him, never would give her consent, for their retirement into Religion; thô he had frequently defir'd it, with very great instance: And this kind cruelty of hers, was doubtless so great a cross, as nothing but his Love to Gods Will could sweeten, and render supportable: The truth of which he one Day confidently discover'd to Brother Clare; for discoursing with him about the happiness of a Religious Vocation, he told him in Confidence, That it was a double favor, that God had bestow'd upon him, in giving him fuch a Vocation, in the State he was in; and at the same time affording him, the means of putting it in execution, by giving his Lady the same inclination. God indeed, lays he, has been so good as to grant me the first, by letting me fee the happiness of a Religious State, and giving me very earnest desixes of entering into Religion; but as yet he has pouchsafed to give me little hopes of putting these in execution; not perceiving he gives the same to my VVise; and added, that he found

found it very hard to receive such a Mortisication, as a refusal was, to so advantagious a request, from a person he so intirely lov'd, and who also refus'd it out of a Motive of love to him; wherefore he thought this so great an assistant, as twas impossible for any one to conceive the greatness of it, that did not actually feel it.

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#### CHAP. IX.

A remarkable passage of her burning her Picture, a little before her Death.

TIS a common Axiom in Philosophy, that motion (for example, in a Stone cast down from a high place) the nearer it comes to the end, or Center to which it tends, the more swift it is. Sister clases example seems to prove, that the same Axiom holds no less in Moral than in Natural Philosophy; for thô from her sirst Conversion to the Catholic Faith, and her entrance into Religion, which immediately sollowed the other, she never stopt; but still made a constant and continual progress in Persection; managing each pretious moment of time to the best advantage, to prepare her self for a happy Eternity, still advanceing towards her end and Center of her affections, God himself: Yet there is one instance of her Zeal, that happen'd a little before her Death, which manifestly proves that

the nearer she approacht her end, the swifter progress she made; and thô perhaps what I am about to relate, may at the first sight appear to some less considerable; yet who soever shall rightly weigh it, cannot but be of my opinion, that it far exceeded the other actions of her Life; expressing a strange sund of Humility, Contempt of her self, and solid Piety; which also evidences that the lower she hereby debast her self, in her own thoughts, the higher she was rais'd in Gods esteem, and in a very short time mounted to such a hight of Persection, as de-

ferv'd immediately to be Crown'd.

Brother Clare, long before he, or she had any thoughts of Religion, had procur'd her Picture to be drawn in Miniature, by that famous and renown'd Artist Mr. Cooper, which being extreamly well done, and very like her, he caufed to be set in Gold, with a Cristal before it. This Picture he sent to her with other things to Graveling, supposing she would bestow them upon the Children: As foon as they came, The beg'd leave to dispose of the Picture; Mother Abbess thinking she desir'd this leave, that she might give it to one of her Children, told her the might dispose of it as the pleas'd; the had no sooner obtain'd Mother Abbesses consent, but she presently endeavour'd to get the Picture out of the Case; and what a Workman could scarce have done with Tools in a Quarter of an hours time, Providence helpt her with a Pin only, to take out in a moment (even to her own admiration,

ration, as (he afterwards declar'd) and left her design should be discover'd, before she could meet with a conveniency of burning it; the immediately scratcht the Face all over with the fame Pin, with which she had taken it out of the Case, and as soon as she came to the Fire, fo dextroufly threw it in, that none perceiv'd it. -Not long after, Reverend Mother Abbefs asking for the Picture, Sifter Clare ingenuously told her what she had done with it, having had her leave, to dispose of it as she pleas'd: And Brothere Clare hearing also the had burnt it, and some time after Expostulating with her, for having depriv'd the Children of so comfortable a Treafure, as that would have been to them; the made him this Answer, That she was forry she had -done what she found was displeasing to him, which he would not have disapprov'd bad he reflected how fit it was, that the Picture, of what she bad taken fo much Pride in, should come to no better an end, than the Original deferv'd; Ingeniously covering and excusing one act of Humility with another. seem'd to be the last Action that God Almighty had referv'd, for the compleating of her Crown; for the very Morning that the Coppy thus perish'd, the Original was seiz'd on by her last Sickness as if the Humility she had exprest inchurning her Picture, had obtain'd of God to petted the Original and render it more like his own Image, by calling her to his Beatifical Vision; Sr. lohn affuring us, VVe shall be like him when we shall see bim as he is; Providence also hereby manifelt-11111

manifesting, that the more earnestly she desir'd to be forgot by Creatures, the more she was remembred and rewarded by her Creator. So that whilst Sister Clase thus fervently endeavourd in a little time, to make up a great Crown, by a faithful practice of all Vertues; especially, of a profound Humility, the foundation of them all: Almighty God, as I before hinted, defigned to put a Period to her Vertuous course; judging it time to reward the labors of so Penitential a Life, as her love had caus'd her both to undertake for his fake; and to make such wonderful progress in, as I have recounted: Whereby she deserved the Encomium, which the Holy Ghost gives a fervent Soul, Viz. that The had confummated or heapt together in a short time, so great a stock or Treasure of Vertue and Merits, as others in a long time, even in many Years were not able to obtain.

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CHAP.

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#### CHAP. X.

The Foresight God gave her of her Death, her concern for her Fathers Conversion, and her Letters to him about it.

THE reward that God often bestows upon persons of an extraordinary Piety and Vertuous Life, is a forelight and knowledge of their Death; both to animate them to spend the thort time that remains, to make up their Crown with greater fervor; and the better to prepare themselves for this change, by a frequent Refignation, and ardent defires of a happy disolution, that ends in the beginning of an Eternal Union with himself. 'Tis probable, as we may gather from that which follows, that God had bestow'd this favor upon Sister Clare; for whom Reverend Mother Abbess being much concern'd, by reason of the accident which that Morning had happen'd to her, of falling into a found in the Quire, ( she having no less kindness and tenderness for her, than her Predecessor had) went to Visit her in the Infirmary, whether she had order'd her to retire her felf, to try if she could repose; thinking nothing better for her: Where finding the had got two or three hours rest, Mother Abbess was much comforted to see her so extraordinary

extraordinary chearful, as she seem'd to be; hereupon the told her, the thought the worst was now past; and exprest how comforted she was to see her so well. She smiling told Mother Abbess, That she thanked God she found her self ready and most perfectly resign'd to embrace his Holy VVill in all things, and therefore had no apprehensions at all of Death; nay, if she could defire one thing more than another, it would be rather to die, than live : And that which now comforted her, was the thought that this would be her last Sickness. Reverend Mother Abbes earnestly desir'd her to lay aside these thoughts, telling her there was not the least appearance of any danger of Death; and that she hop't soon to see her as well again, as ever she was in her Life: But she Answer'd with a smiling Countenance, full of comfort and conformity. Dear Mother, God has now decided a Question (which I have often thought of with no small trouble) Viz. Whether Brother Clare or I should die first? For knowing how great an Af-fliction, the Death of either would be to the surviver; and diffiding in my own strength and ability to bear such a cross; and on the other side compassionating the affliction, which I am fure be would suffer, I durst never beg the one, or the other. But now it is Gods VVill that I should go first, and this Sickness is to carry me to my Grave. I doubt not, but his Infinite goodness, who designs to give Brother Chare this Cross, will also give him Brength to bear it. This passage alone is an undeniable Argument, as I said before, of her being a Favourite of Heaven, and evidently shews the great Union she had with God in Prayer,

Prayer, and is a fignal token of her great Conformity to the Will of her Heavenly Father.

After she had imparted this sad and Prophetical News to Reverend Mother Abbess, her Feavor grew more violent, which sinding a Body so exhausted and broken, it soon got the Mastery over Nature, and render'd her unable to take any farther care or charge of her Children; yet did not hinder her from prosecuting her Pious endeavours for her Fathers Conversion; by making use of that little strength she had lest, to Write at different times the following Letter.

#### SIR,

happiness, cannot be lessen'd by any severity of yours, nor can your silence frighten me out of the concern, I ought to have for your felicity to my last breath. The dayly experience I have, of the comfort and happiness that there is, in being in the true Catholic Church, breaks my heart to think that you are out of it; and that I am yet so uncertain of meeting you in an Eternity of loys. O let it not be so any longer, the ways to God are sweet and easie, and you'l never find comfort, seek it as long as you please, but in God. You would

would pardon me this presumption I allow my self; if you saw my heart, and Tears which almost hinder me from Writing this Letter; and I am sure they would move your goodness to a compliance with my request, in vouchsafeing me an Answer; which I shall receive on my Knees with inexplicable joy, if it please God that I live till it comes. I humbly beg your blessing, and my Ladies, for the Children and

Your unworthy Child,

CLARE of JESUS.

Not long after she had Writ this Letter, a good occasion offering it self by a Gentlemans passing through Graveling, who going for England, undertook to deliver a Letter to her Father, with his own hand; she took the pains to Write again, being mov'd to it by the thoughts of her own approaching Death, as well as by the news of the Death of several of her Fathers Neighbours and Relations, which put her in mind of what might happen to him, and how unprepared he was for it.

SIR,

V7 Hilft I was making a strict iniquity, bow I might speedily, and securely send you another Letter, in hopes that before I die, your goodness would move you to vouch-Safe me the comfort of such an Answer, as my beart most passionately longs for; Providence was pleas'd to bring a Gentleman this way, who has kindly offer'd me the safe conveyance of this Letter into your hands; wherefore, tho I very lately troubled you with one, and tho Writing in the weak condition I am in, gives me a great deal of pain; yet that of the Body is nothing in respect of the pain my Soul suffers, as often as I reflest upon the danger yours is in; and that the Eternal happiness of that, depends upon the uncertain moments of this transitory Life. Wherefore Dear Sir, once more upon my Knees, I humbly beg your Bleffing, which perhaps will be the last time ! shall ask it, and also beg the comfort of hearing of your bealth, which I hope is good, tho I sbank God mine is at present in a very low condition; his Divine Will be done in me, who does all things for the best. Alas Sir, when I consider that we are all Mortal, and that there is an Eternity of Happiness or Misery that attends us; boro can I refrain from being 1hus

thus troublesome? Since I know not hoso soon that change may come to you, which I have reason to expect will soon bappen to my self; and which I lately beard, has arrived to several of your Neighbors; who tho young, and (as I fear) far from the thoughts of it, are now but Dust. How then can the pain that my Heart feels be conceal'd? Or indeed, how can I express what I feel, till you are out of danger; and in such a condition, as Death may be velcome to you, whenever it comes? For God's sake Sir think of it, surely such a number of Martyrs, and Learned Confessors, have not dispised the World, and Suffer'd, for nothing; Oh no. God Speaks to us in every thing, and all the Benefits that we receive, every moment proclaim his goodness; who requires nothing but that we Believe, be Sorry, and be Saved. And when we do believe in, and love Iesus Crucified, that we bate our selves for baving offended so much love: Having done this, what he requires for our Repentance, instead of seeming hard, will prove Sweet and easie, And so I doubt not but it will to you (Dear Sir) if at my humble request you will do this; and that you will find such a joy and comfort in the doing it, as all your past Life could never afford you. Behold me now therefore prostrate (if I could) below the Feet of all Creatures, and even the Earth it Self

Self, to beg of you for Christs Sake, not to deny my request, of retiring your self two or three Days, to consider the Truth of things; and to take to heart your Eternal concern. If I were dying you would not deny me this, and I know not how far I am from it at present, being very ill of a languishing distemper, which I fear will end in Death. And therefore I beg it of you, as my last request; with all the tenderness and earnestness, my Soul can express; assuring you, that your grant of it will be as dear to me, as the Life you gave me. Pardon my too great boldness, I beseech you, for the I would not for the World willingly offend you, yet I cannot avoid making this presumpruous request (as I fear you will think it) Dear Sir, my heart is too full of Affection, Respect and Concern for you, to be silent where your Eternal happiness is in so eminent a danger. 1 humbly beg my Ladies and your own Blessing for

Your Poor Sick Child,

CLARE OF JESUS.

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#### CHAP. XI.

Her Interior sufferings, in time of her sickness, and the effects of her Childrens Visit.

NE would have thought that the infinite goodness of God, which permits him not to be behind hand with his Creatures, feeing her in the interior affliction she suffer'd, upon account of her Father, as the foresaid Letters sufficiently express; as well as the exterior she felt from her Sickness, and a want of those helps to bear it, which the Austerity of her Order permitted not the use of, and which her love for him had therefore made her choose, loving suffering above all things in this World, because it was the best expression she could make of her love to him : I say, one would have thought that the goodness of God would have mov'd him to temper, and sweeten these great afflictions, with some interior comforts; but it happen'd, that his Providence dealt quite otherwise with her, not out of a want of Love, but out of an abundance of it; who feeing the fidelity and courage, with which fhe ferv'd him, and her constant Conformity to his Divine Will, even in the hardest things; and knowing also, what an Eternal weight of Glory, these momentary sufferings gain'd for her, and

that the more pure her sufferings were, the greater also was her gain; seem'd to withdraw himself, together with all interior comforts that accompany a lensible feeling of his presence, so intirely from her, that the thought he had totally abandon'd, and forsaken her; thô still he resided in the secret of her heart, and invisibly assisted her to bear this most sensible assistion. Declaring one Day these her sufferings to a Sister that came to Visit her, who was a great confident of hers, the desir'd her to Pray for her, that The might intitely abandon her self to Gods Will; and fignified to her how great an addition it was to the Mortification her siekness brought with it, that it deprived her of Religious observance; especially, that of the Divine Office. Another time she exprest her self to those that Visited her in the following manner. Happy are you dear Sisters, that can afift in the Quire among ft those Scraphims (for so she call'd the Religious) in praising and loving God, and can still be punctual in the performance of all other things, that Religious Observance requires; alas, me never know a Benefit till me are depriv'd of it. How happy was I when I had strength and abilities to perform, what our Rules require; but pot justly acquitting my self in the performance of them, God has justly placed me here, and taken that happiness from me; to whom I humbly submit; for I know his Infinite VVisdom thinks it best to have it so, bis Holy VVill be done: Adding moreover, That it seem'd to her , since she had left these exercises, as if God also had abandon'd her; and that she had nothing now to comfort her felf withal, but the thoughts that he

he treated her no worfe then his own Son, whom also the had abandon'difor her fake; all therefore she was able now to do. was to unite thefe ber interior sufferings and dereliations, to shofe be suffer'd upon the Cross, when he comptain'd of his Eternal Pathers for saking birm; and beg'd of them to assist Her with their Prayers, that she might bear this tryal, as she ought, testifying, that the pain it occasion'd was fo great, as that it had made her almost insensible of her exterior sufferings, neither feeling the pain of her distemper, nor tasting what was given her to Eat. One of the good Sisters thinking to give her ease in these her sufferings, at least for some little time, desir'd she would admit of a Visit from her Children; but she knowing, how much her indisposition had chang'd her from what she had been formerly, was unwilling; for fear the should not have strength enough to maintain that equality of mind, which she had till then exprest in such like occasions; yet after much intreaty she gave her consent, that they should be brought to her; no sooner were they come to the Bed-side, but she fell a weeping. This unexpected accident made them prefently be taken away from her, and after they were gone, the Sifter asked her, the cause of her Tears, flie answer'd, 'twas my tenderness that made me VVeep, being well I had often much a do to forbear the expressing the sentiments of a Mother; but nom being overcome by fickness, I cannot overcome my self. Then the Sifter asked her, How she had attain'd to that great Mortification , and conquest over Nature? She reply'd, That from the moment she left Bruther Clare, all things, but God were displeasing to her, and that

-shat the Children putting ber in mind of that other Sa-. crifice, which she had made to God, caus'd her a new tofettle ber Affections upon her Creator, which by the affistance of his Divine Grace, could not be alter'd by any Creature. Perhaps the thoughts, that this was the last time she should ever see them in this World, and that they were to be left to the care of strangers, or else expos'd to a dangerous Education by their Protestant Relations, might occasion her tenderness in this Visit, which she overcame in the next; in which the Children were also taken from her, upon account of their own, and not of their Mothers Tears. As foon as they were out of the Room, Mother Abbess asked her, If she were not troubled for them, No, faid the, I blefs God not in the least, for I have long fince given them into his hands and powerful protection , who I am fure can , and will take care of them.

Without doubt (as the Religious took notice of before) she had as great a Tenderness for her Children, as a Mother could have, and yet she was so much Mistress over this passion, as she seem'd to have none at all for them, which made one of the Religious once tell her in Recreation, That she would be much above her in Heaven by, reason of the great Oblation she had made; To whom Sister Clare Answer'd, It is you dear sister, that will meet with the highest place there, for having given your self to him, when you were Toung, making him your only Spouse; upon which the Sister reply'd, and do you count it a small thing to leave Brother Clare, and your two Angelical Children? Here her Humili-

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the would not let her own the greatness of the gift, yet her love to God forced her to make this acknowledgment. In leaving Brother Clare and my Children, I cannot say that I have left nothing, and then smiling said; God deserves greater Sacrifices Dear Sister, than we can make him.

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# with the CHAP. XII.

Another tryal God gave ber to compleat ber

IS a frange and wonderful Paradox, that affliction should be a mark of Love; yet the Divine Wisdom, Truth it self has declard, That God Chastises those he Leves. If this therefore be true as certainly 'tis, his Love to Sifter Clare was very extraordinary, who gave her fo many marks of it, by fending her so many afflictions: But one comfort me exprest to have still left, was, that she should die before Brother Clare; but God would not permit her long to enjoy this neither; and would also. give her this tryal, even when the was in to very weak a condition, as made her less able to bearit, Viz. the suspition of Brother Clares Death, which happen'd from his unwonted filence to several Letters she had Writ to him, and in some of them about the Children's concerns, which the knew he would not fail to Answer by the first opportunity; Q 3

porcunity; and because the was disappointed in this, the imagin'd, that he was dead; and under that conviction fuffer'd as much, as if he had been truly to; yet the filently underwent this bidden affliction for a long time with that courage, as not to discover any outward sign of grief at all; till at last her want of strength, forc't her at least to a change of Countenance, caus'd by this following accident. She giving some Letters which she had Writ to Brother Clare, to send by a Father that was going to Liege; the Sister that was to carry them to the Father, finding them open, defired her to Seal them, upon which proposal they discern'd a more then ordinary change in her Countenance; which proceeded, as afterwards she own'd from the Confirmation this action of the Sifter gave to the suspition she before had of his Death; The believing that to hide it, such care was taken that the thould Seal her Letters. This certainly was one of the greatest tryals that could befal her, or that could call her constancy in the love of God to a more than ordinary Test. If you defire to kupw the conflict the felt, and how the behaved her self in it, take it in her own words, as I find amongst her Papers, the gave account of it to her Ghostly Father. The Combat I had, and bow I wholy offer'd up Brother Clare to Almighty God , mbich I befrech him, our Bleffed Lady, and all my Pathons and Pameneffes, to affir me to keep: I by Almighey Gods Grace rafely'd to make this Sacrifice to his greater Honor and Glory; and when I beard the Mass Bell Ring, my beart trembled, and I was all 18

in a Commotion; the first thing as I remember I did was to fancy him dead, and so I presented him at our.
Biossed Ludies Beet, and beseechs her to offer him up for me; I beg'd also the ayd of St. Bruno and St. Terefa, and then I resolv'd never to desire to see him, and if he should come, never to look on him, to put him clearly out of my beart, to be no more concerned in him than a ftranger; then it came into my mind to behold him dead, and to say to Almighty God I was glad of it, and would have it so, since he was pleased to have it so; but this cut my heart into a thou fand pieces: Then I resolved to would never give my self any pleasure, in talking of him or suffer my felf to feel that contentment in hearing of him, or from him; then I refign'd my felf, that he should perfecute me, and that he should have no concern in me, then I presum'd to take our Savior for my Spouse, and resolv'd to go to him and complain in all my troubles; as I us'd to do to Brother Clare, to rejoyce to hear him prais'd or well spoken of, and so perfectly turn the stream of my affections intirely to our Savior; but then I thought how durft I take our Savior for my Spouse, I was not pure enough for that; this kept me back and dasht all my joy; but methought, howsver, thô I did not feel that quietness I hop't, yet he would accept of me; and so I presumed to do it. Then again methought I must never speak of that affection we had for one another, which I resolved never to do; then God enabl'd me to make an act of refignation to his Death, for I am fure I could do nothing of my self; so that now I go imagining him dead, and I will strive to think there was never such a Person. After this I resolved to confirm all this by Vow, if my director

director approved it, which he did; and said, if out Savior would not take me for his Spouse, he would be pleased to take me for his hand-maid, and that was Honor enough.

All Glory, Praise and Honor, be to my good God. In all this time I suffer'd what cannot be exprest, and these things came into my mind without stoping, as if some one had presented them to my thoughts to

terment me. God be thankt for all,

The great kindness she here expresses for Brother Clare, gave her without doubt the chief cause of that trouble, which the apprehension of his Death occasion'd; but that which extreamly augmented this affliction, was the confirmation that this apprehension gave her, of the truth of another suspition (which as I before mention'd had extreamly afflifted ber) that the was lest and abandon'd by Almighty God; perceiving her self deluded, in two points the thought God had revealed to her, Viz. her dying of that sickness, and that the should dye before Brother Clare: She now perceiving Heaven had decided the Question, contrary to what the had before communicated to Reverend Mother Abbess. In these continual convulsions of doubts and fears, the remain'd for about two Months, in a very languishing condition of health; and during all that time, had an occafion of making as many Sacrifices of Brother Clare, as the had thoughts of him, And it feem'd to be a more than an ordinary effect of Providence, that so many Letters should meet with so unfortunate mis-carriages at this time; for tho Bro-

ther Clase receiv'd, and Answer'd every Letter The Writ; yet not one of his Answers came to her hands, Almighty God foreseeing what an addition would be made to her Crown by this interruption of Correspondence; by reason of the infinite acts of relignation the dayly made to Gods Holy Will, in bearing his supposed Death, with fo fingular and invincible a patience, even in that low and weak condition she was in, her forces feeming to be quite exhausted; yet neither by fighing, or any other exterior Mark of grief, did the ever give any fign of this interior forrow the fuffer'd; which without doubt was the greater, the more it was supprest. Perhaps we had never come to a perfect and intire knowledge of this great and fenfible afflicion the fo couragiously underwent (thô her Paper mentions part of it) had not Mother Abbess, when one Day she came to Visit ber, accidentally askt her, whether any thing troubl'd her; bidding her tell her, if there did: When behold the love the had for prompt Obedience, overcame that, which before the had exprest for filent suffering; for without any more a do, and without the least passion, The told her, Dear Mother I believe Brother Clare is Dead, which I suppose out of too much kindness and Charity towards me, you endeavour to conceal from me, knowing how unable I am to bear fo great an affliction; but if God please to have it so, his Holy VVill be done, he mbo gave bim to me, and now gives me this cross by taking him from me, knows what is best for me; whose grodness, as I confide, will affift me to suffer, whatever his VVi [doin

VVifdan thinks best to ordain. Mother Abbess us'd the best Arguments she could to convince her, that her apprehension was without ground; but Sifter Clare infilting upon his filence as an infallible argument of his Death; Mother Abbels could not to well Answer it, having received for a long time no Letters from him; but was forc't to leave her still in a doubt and apprehension, that what the suspected might be true. But the next Day there came a Packet of Letters from Liege, which Mother Abbess no fooner receiv'd, but the carry'd it with all speed to Sister Clare; telling her with a great deal of joy, that the had brought fuch a convincing Argument along with her, that Brother Clare was not dead, as the could not give her the last time she was with her; Viz. a Letter the had just received from him to her. She receiv'd this welcome news with a great deal of joy, declaring it was a double comfort to her to find he was in good health, and that the strong inspiration she had receiv'd of her dying before him, that she had also inform'd her of, prov'd no illusion, as she feard it had been: But added that the Letter came too late for her to be able to read it, or indeed, to hear it Read at present, finding her Head so weak, as that she could not attend to it; nor indeed was she afterwards so well as either to desire any one to Read it, or did any one think her in a condition to propose the Reading of it to her: And tis most probable, her defire to the very last, of seeking her greater Mortification in all things, as well as the memory ot

of the Vow, which with her Confessors permisfion she had made, of never giving her self any satis-faction in hearing of him, or from him, made her take the pretence of her weakness, to deny her self the latisfaction, which hearing the Letter would have given her. Thô the truth is she was extreamly weak, her strength dayly diminishing, thô the Doctor did not apprehend her so near her Death as in reality the was; the never expressing to him, or to those that attended her, any thing at all of what she felt or suffer'd; and therefore all that he could frame a judgment from, were the guesses of others, as well of his own from her pulse; which having been weak and low for a long time, he thought the might hill hold out a good while; tho he believ'd The would never recover from that fickness. The only concern the had now left, was for her Fathers Convertion, and what would become of the Children after her Death; which the thoughts of Brother Clares Death, had for some time hinder'd her from thinking upon.

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# CHAP, XIII.

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Her concern for her Father and Children.

She seeks her greater Mortification, even to
the last. The Declaration of her satisfaction
on in her State of Life, a little before her
Death.

lof his own fro l He concern Sister clare had been in, for the sufpected Death of Brother Clare, and fright of her own being deluded, hall for some time made her forget her concern for her Father; but no sooner were those apprehensions taken away, but this return'd, together with the apprehension, least after her Death, her Father should endeavour to prosecute his design of geting the Children into England; and there, perverting them from the Catholic Faith, bring their Souls into as dangerous a condition as his own was in: But now not being able to Write her self, she desir'd one of the Religious to Write, what she would dictate to her, which she did in the following words. er of the

SIR,

Being at present, unable to Write my self, I am forced to make use of anothers hand, to beg with my last breath, a continuation of your kindness to me, after my Death, by giving your consent that my Children may be brought up in the place where they now live; and that you would also please to reslect how unfafe the Religion you are of, is to dye in; and think before it be too late of your Salvation. This I crave of you for the bloody Paffions sake of our dear Savior.

Your poor Child,

TREVOR HANMER.

At the beginning of her Letter, she seem'd pleasant and chearful, but before she came to the end of it, the sadness of the subject, had made her Heart also sad; this Letter thô short, is very expressive of her constant affection to her Father, and concern for her Children; wherein she to move him the more to grant what she asked, made use of the most powerful Motives of our Saviors Passion, and his own Affection; which she endeavour'd to stir up, by subscribing it with her Maiden Name.

Being in this weak condition we have mention'd, notwithstanding the interior and exterior afflictions she suffer'd, she had not forgot, or lest off to Mortifie her self; for she still practis'd it upon her dying Body, out of too unreasonable a persuit (I know not how to term it) of felf denyal, and suffering; refusing to ask that affistance which her condition requir'd, but would sometimes lye three or four hours, and very often for an hour, with that stilness and quiet, that one could not discern whether she were living or dead, unless by her breath. And all judged it to be no little pain, for one in a Feaver to live so long, without any manner of refreshment, or change of posture, which the Religious were still ready to give her; but she never askt, nay, would scarce accept of when offer'd, unless by Obedience. This render'd the Religious rather sharers in her sufferings, than in them. And from this, all that attended her were assured, that she treated her Body in her fickness, with no less rigor, than she did in her health; and that to her last breath, she kept inviolably that purpose I find amongst others in her own hand.

For the love of God I will ever deny my self whatever is pleasing to me, tho lawful for me; and endeavour as much as Holy Obedience will permit, to do all such things for his sake, as shall be most contrary to my nature. Let all Creatures love, praise, and honor, Jesus, Maria, Joseph; but let me be consounded. A brave

and Heroical resolution, in which she exprest the constancy of her Love to God, and contempt of her self. A sew days before her happy Death, some of the Religious, in the presence of the Doctor, compassionated her present weakness (for her Spirits were almost exhausted, and her strength quite spent ) but the Doctor Answer'd, That 'twas no wonder to see her in that condition, by reason of the many Austerities and Mortifications she had undergone, and chiefly the violent combat she had often had with Nature, of which he found evident Symp-toms in her Body. Sifter Clare hearing this, and thinking that some might infer from hence, that all her Life in Religion had been troublesome and uneasie; to remove this suspition, and to undeceive those that were present, especially the Doctor; call'd God to Witness these following words. I have so much content and satisfaction at present, and always had in this State of Life, that I voluntarily took upon my self, as that were I again as free to choose as ever, I would embrace This very condition and State of Life and no other. Thô this was the last, yet twas not the only time she had signisted her satisfaction in Religion, and then also exprest a dislike to her former condition; for being asked, what mov'd her fo to Mortifie her felf? She Answer'd, That the Love she om'd to God, made her esteem all she did and suffer'd as nothing, and render'd all the hardships of her present Rules most easie and pleasant; adding, That what is suffer'd even in the Strictest Orders, is nothing to what many V.Vorldlings often suffer, even when in outward appearance they frem most happy.

A few hours before she dyed, she desir'd that feveral Candles might be lighted, and put within her Curtains, which all wonder'd at; because The had before expressed a difficulty and unwillinguels to fee any light. But it feems that Almighty God mov'd her to defire this faint Representation, of that Eternal Light she was going to possess: For she immediately after with a smiling Countenance declining her Head in Mother Abbesses Breast, without the least groan or figh, gave up her pure Soul into the hands of her Creator, about Seven a Clock at Night, upon the 26th. of lanuary; and as she had liv'd in a constant practice, so Providence would have her dye, in the bosome of Obedience; wherefore we may truly say her Death Answer'd her Life, the lived a Saint, and fo the dy'd.

The End of the Third Book.

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# THE LIFE

OFTHE

# LADY WARNER.

In RELIGION, Sister CLARE of IESVS.

THE FOVRTH BOOK:

#### CHAP. I.

Marks whereby God gave evidence of her Ver-



HE bounty and liberality of God to his Servants is such, that as they give signs of their Love towards him in their Life, as well in Body, as Soul; so he often expresses marks

of his after their Death, not only to their Souls in Heaven, making them partakers of his Reatifical

Beatifical Vision; but also extends such marks of his Love to their Bodies, still in this World, as may signific to us, the happiness of their Souls in in the other.

This he expressed to Sister Clare: Whose Countenance after her Death retain'd fo Angelical and Ravishing a sweetness, as made all the Community, which came with fad hearts to Visit her Corps, return with joy; it giving not a delight only to the exterior Senses, but also an interior. comfort to the heart; which extraordinary effect could be Communicated only by God himself; and that it might appear so, he gave fuch a very particular evidence as follows. Her Children heard not of her Death till the Morning after she dyed; but they no sooner had notice of this lad news, but they broak forth into such a passion of crying, as there was no pacifying them, by all the Caresses and kindness they could shew to them; wherefore, Reverend Mother Abbess, experiencing in her self what comfort the found, when the came to Sister Clares Body, thô before much afflicted; and finding several of the Religious to express, that they had experienc't the like; sent for the Children into the Quire, where her Body lay exposed, hoping they might find the same; and by this means become pacified, which all other endeavours could not effect: Nor was she deceiv'd; for behold what an extraordinary effect of Gods Power appear'd in this moving circumstance; the Children coming into the Quire

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in a vehement passion of crying, as soon as they beheld the Object of their grief, their dear and Dead Mother, this fight which ordinarily in-creaseth passion, so moderated theirs, that they were immediately pacified; and the sweet-ness that still remain'd in her Countenance, mov'd them to run to her Body, and express the same Caresses, by embracing and kissing her, as if the had been living; nor were they furpriz'd to fee no return; fince she in that respect had used them to it in her Life time, as has been fail: After this they kneel'd by the Body, praying for half an hour, without to much as sheding a Tear, and return'd as pacified as if nothing had happen'd; not only to the aftonishment of the Religious, but even of themselves too, as Young as they were: Wherefore they asked their Maid the reason, why before they went in to see their Mother, they could not forbear crying, and that now they could not cry for their Lives?

Reverend Mother Abbess, finding this Angelical Air, and sweetness continue in Sister Clare of lesus's Countenance, resolv'd to repair the loss that her Humility had brought upon the Community, by burning her Picture. Wherefore, the fends to Dunkirk for a Famous Painter, that then liv'd there, who looking upon her, wonder'd to see no decay in her Features; but only that they were without motion and breath: He said that he had been call'd to draw several Ladies, after their Death; but that he never met with the like. Yet as great an Artist as he was,

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his piece as the Religious testifie, came far short of the Original, and only gave cause of a continual resentment for the loss of that, which cooper had so admirably drawn to the Life; And that this Painter might not pretend want of time for doing it, the Body lay expos'd three days in the Quire : Which in stead of sending forth any less pleasing smell, fill'd Quire, and Church also with such a perfume, as all wonder'd at. But 't was not frange, that her Vertuous Actions (which she endeavour'd to conceal in her Life as much as -she was able) should now begin to blossom, and fend forth their Odours after her :Death

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#### CHAP. II.

The Points of her Funeral Sermon, in short, together with her Burial, and Epitaph.

THE Fourth Day after her Death, Reverend Father Seraphim a French Capuchin, and Excellent Preacher, as well as experienced Director of Souls. Who had been earnestly desir'd, and had kindly undertaken to make her Funeral Sermon, came to perform his promise; and to testifie to others, what in several occasions, in which he had treated with her, he had been Witness of himself; especially at that time, when The had particularly desir'd to advise with some experienced person, that was not of her own Nation, about her removal from Graveling; fearing the English she had consulted, might be too much byast with a National affection, and upon that account, might dissiwade her from going amongst Strangers; but he prov'd to be of the same sentiment with Reverend Father VVorsley, and other English, she had advis'd with in this point; and affur'd her, that it was a pure Temptation, thô the Enemy had cunningly Cloak't and cover'd it with the specious pretence, that sh: should find more Mortification, and less esteem among Strangers, than she receiv'd from R 3

from those of her own Nation; and these couragious Motives she propos'd, being the only reasons she alledg'd for her removal; mov'd him to make choice of his Text, out of the 31th. Chapter, of the Proverbs and 10th. Verse. VVho will be able to find a Couragious Woman? In his Exordium he signified, that Providence had given him a happy occasion of presenting them such an Example of a Woman, as the Wisest of Men, King Saloman sought so earnestly after, and thought so very hard to be found, and with reason too; Fortitude being so contrary to that tender and timerous temper wherewith Women are fram'd, as 'tis very extraordinary, and almost supernatural to meet with this Vertue in that Sex, they being more inclined to Devotion, than Courage.

He excellently prov'd the Courage of Sister Clare. First, By her Conversion to the Roman Catholic Faith. Secondly, By her quitting the World, Thirdly, By her choice of so severe an order, the severity of which was so far from lessoning her Courage in supporting it, as it rather serv'd to push her on still to desire greater, than what that severe Life afforded, which were the

three Points of his Sermon.

In the first Point he prov'd, that in her Conversion she overame interest and human respects, (two difficulties that were so great, as that they had not only try'd, but even worsted the Courage of many brave Men) for she generously exposed her self, not only to the loss of her Estate

Estate and Liberty, but of her Life also, and of the esteem and affection of all her Friends, by embracing the Roman Catholic Religion. Because according to the Laws of England, to be Convinc'd to have heard Mass, to have been at Confession, or to have Communicated from the hands of a Priest; is for the first Conviction, the loss of two thirds of ones Estate, or Twenty pound a Month, at the Kings Election; and for the second Conviction, is Imprisonment during Life. The harboring also of a Priest, to be able to practice in ones House the foresaid Devotions in private, to avoyd the foremention'd Penalties, is by the Laws declar'd Felony and punishable with Death; and to be Reconcil'd to the Roman Catholic Faith, is by the same Laws declar'd Treason, and accordingly punisht as such: Yet she undauntedly perform'd all these, neither did she value her Reputation, but was contented to pass, for unkind, undutiful, imprudent, unconstant, or whatever else the World should judge her to be, and also to loose the esteem and affection of all her best Friends and Relations; nay, even her Fathers too, whose affection she valu'd above her Life, rather than not perform her Duty to God. So that all these powerful Motives of interest or human respects (which he handsomly amplyfied) could move her nothing, but her Courage generously overcame them all.

In the Second Point he prov'd her extraordinary Courage by her generous quitting a most kind R A

kind Father, so good a Husband, as she her felf us'd to fay, the could not have wish't a better; such fine and sweet Children, so plentiful a Fortune, and consequently all Earthly blesfings this World was capable of bestowing upon her; doing this also in the Flower of her Age, in the hight of her prosperity. Wherefore says he, If the VVise Man Ecclesiasticus Chap. 31. Vers. 9. declares, that he who sought not after, nor hopt in Riches had done wonders, I may say her Courage was wonderful; since she not only not sought, but for sook and quetted, not only Riches, but Father, Husband, Children, and all other happinesses this VVorld could afferd, to follow more exactly the Counsels of our Savior, thereby to be the better able to take up and embrace his Cross, and follow him. Which brings me to the third mark of her Courage I promis'd to explicate in my third Point.

In the Third Point he prov'd, how she express
her Courage by the choice of so rigorous an Order, discribing the Austerities of it, which she was
not content with, but animated with the lik Zeal
St. Francis Xavarius was, when he cry'd out, Lord
let me still suffer more, he declar'd how earnestly
she had express to him her desire to go to a more
rigorous Order amongst Strangers, where she
might suffer more, and be known or regarded less;
all which he express after so pathetical a manner,
as amongst his numerous Auditory, there was
scarse a dry Eye to be found; who by this his
Discourse were convinc't, that thô they came
with a great Idea of her Sanctity, yet it was far
short of what they found she was endow'd withal.

At the end of the Fathers Sermon, The was carried from the Quire, where the lay expos'd in her Habit, down to the Cloyster to be Buried next to Mother Taylor, her first Abbess, and great friend as has been before faid. It happen'd in the diging of her Grave, that they broke into Mother Taylors, out of which there came a scent no less fragrant than that, which the Body of Sister Clase sent forth: Their sweet Odors being thus united after Death, as their Affections had been whilst they liv'd. Reverend Mother Abbess desirous that the memory of her example should continue as long as the Monastry lasted, caused a great Marble Grave-stone to be lay'd over her Body, which Reverend Father Francis VVilliams, then Rector of the Noviship of the society of Iesus, of the English Province at VVatten, adorn'd with this ensuing Epitaph, which I put in the Language in which itis Writ upon the Gravestone, Viz. in Latin; and also in English, that the meaning of it may be understood by all of our own Nation, for whom this Life was chiefly Writ.

Siste, Lege, Mirare.

Sta, Viator, debitaque lachrymarum tributa,

Huic persolve Funeri.

Jacet hic Sepulta

CLARA de JEsu.

Nomen illam haud vulgarem indicat, Nobilis ac Illustris HANMERORUM Domus Suamesse Progeniem jactat.

Latuit aliquantisper hæc Stella Errorum tenebris offuscata; Sed ut postea Orbem, Orbe splendidiore, decoraret. Nupsit perillustri Domino

JOANNI WARNERO Baronetto; Sed cum nil nisi Cælum spiraret, Cælestes affectavit Thalamos:

Sicque consentiente, atque approbante Optimo Conjuge;

Toro Maritali,

Parentum, & Charissimorum pignorum Amplexibus posthabitis,

De Mundo esse desijt, ut de Jesu sieret. Hoc Monasterium

Suz Virtutis Theatrum esse voluit; Ubi suave Christi jugum

Ad finem usque vitæ portans,
Omni persectionis genere

Multisque Nominibus, CLARA

Vixit

Obijt

Anno Domini M DC LXX Ianuarij xxvi.

Stop,

Stop, Read, Admire.

Stay Passenger, and pay a due Tribute of Tears

To this Funeral;

Here lies Buried

CLARE of JESUS.

The Noble and Illustrious House of HANNERS
Boasts of her, as their Progeny.

This Star lay hid a little while,
Clouded with the darkness of Errors,
That afterwards it might adorn the World,
With a more resplendent Orb.

With a more resplendent Orb.

She Married the Honourable

Sir JOHN WARNER Baronet.

But breathing after nothing but Heaven,

She Aspir'd to Celestial Nuptials;

and her desires being approv'd, and consented to

And her desires being approv'd, and consented to By her Excellent Husband;

Forsaking his Embraces, and those also Of her Dearest Father, and Children; She ceast to be of the World, to be of I sus.

She chose this Monastry
For the Theater of her Vertue;
Where she carried the sweet Yoak
Of Christ to her very last breath,
By the Practice of all Persection
Verifyingher Name, Grorious

She liv'd

And Dyed

In the Year of our Lord MDCLXX, the 26th. Day of Ianuary.

CHAP.

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#### CHAP. III.

The Letter of Reverend Mother Abbess of Graveling, to Brother Clare concerning Sister Clares happy Death, with an abridgment of her Vertuous Life.

The Authority of Mother Abbess must needs gain no little credit to what she Writes concerning Sister Clare, as having been very intimate to all her actions and proceedings: For she always looked upon her as her Mother, and with a more than filial confidence had recourse unto her upon all occasions; believing her advice and direction, to be the infallible Rule of Gods Will, whose place she bore; and consequently none can be more fit than she, to give the World her Caracter.

Mother Abbess then after her Death, Writes in this manner to Brother Clare.

# Honour'd Dear Brother,

THE Will of God be ever done, Life and Death are in his Hands, and all works are perfected in mercy and goodness. I have taken my Pen in hand upon the saddess subject, that

that could have happen'd to me, or this Community; and were I not resolv'd never to let my Will jarre with the Will of God, I sould want resignation to this present visitation, which has deprived us of your, and our ever dear Sister, Sister Clare of lesus; whom lesus her dear Spouse called to his Eternal embraces; on the 26th. Instant; Having left us a greater affliction, I am bold to say, than ever any conceived at the Death of their own Natural Sisters. For in her we lost a great light of Vertue, more than I am able to express, since her generous embracing of our Abjections, did incourage us in our Vocations. I never heard her complain, nor repine at our Austerities, but I have often heard her say, that they were too little, and that she did nothing as she ought for the love of God. Her Humility engag'd her to make use of all means to cover her Vertue; yet I cannot frame to my self how any one could have liv'd more perfectly, than she has done these few Years, that she hath been with us. Her perfection appear'd so much in all she did, that it is hard to say in what she was most perfect. I never could see how any one could be more prompt, simple, or blindly Obedient, than she was; and yet she was always accusing her self of her want of it. O how clear sighted are Saints! This made her to say dayly to me,

me, when I came to Visit her in her Sickness, that she scarce thought her self Religious, because she had never done any action in her Life time like a Religious Woman. Dear Brother, what great Humility was this? That did so wean her from all self-opinion, when the Life she led was such, as I am sure none can surpass. In her Sickness she us'd to express her Conformity in such like words as these, It has pleas'd God to fend me such, or such a tryal, or to deprive me of such, or such a comfort. This shewd, that she took all from the immediate hand of God, and that her Sickness did not (as her Humility made her believe) rob her, of her former near Vnion with him, as far as I could perceive; but when he feem'd to withdraw himself from her, it was without doubt the greatest Affliction in her Sickness, and confequently an effect of his Love to encrease her Merit. Dear Brother, I wish that you had feen her dying as we did, what profit would you have made of such an example? That God did not think us fit to enjoy any longer. I wish I could do by her, as our Blessed Lady did by her dear Son, lay up in my Heart all the Words and Actions of her Life, as a Rule whereby to square my own. There has been little other Discourse since her happy Death, but of her Vertuous Life; and I wish that it may

may always continue amongst us, to excite us to a faithful Imitation of her, as the best means of meeting her once more in Heaven. What reason have we then but to conside in her present bappiness? She knew that Heaven suffer'd violence, and therefore resolv'd to be one of those that should take it by force. Whilst she was well, her Life was a continu'd practice of Religious Perfection, and her Sickness was nothing but an encrease of her Merit, because she suffer'd it with so much love and patience. She would often sweetly invite Death, that is dreadful and ugly to most, to come and dispatch and not linger about her.

We are now Writeing to all the Convents; as we use to do upon such occasions, to procure Prayers for her; thô I believe we want her Prayers, more than she does ours; I shall dayly beg at her Grave, that she would obtain comfort for you, and that you may bear this Cross with a resign'd Patience. Our whole Community is full of Affliction, and I hardly see What I Write, my Eyes are so full of Tears, I wish they may Redeem yours. As for her 100 Sweet Children, if you please to intrust your dear Sister and me with them, by Gods Grace, they shall never want a Mother, in what lies in my Power to serve them; and I shall always look upon it as an obligation, and pleage

pledge of that Treasure their dear Mother; Sohom God has been pleased to deprive us if. I must confess my weakness in not well bearing So great a Cross, and our Community is in such d melancholly temper, that We are incapable of giving them any comfort upon her death. For this reason I sent for Reverend Father Rector of Watten, who has acted the part of a Comforter, both to them, and us. I keep her Beads, Reliquary, and Profession Ring, which she so highly esteem'd, for you to dispose of; who I hope this Summer will give us a Visit, which will be the greatest comfort, that your sweet Children, and this Community can receive, especially my self, who am Dear Brother,

Graveling Ianuary
27th. 1670.

Your obliged and humble Servant,

Anne Bonaventure, Abbels.

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### CHAP. IV.

A Letter to Brother Clare, from Reverend Father Warren Confessour to the Poor Clares of Graveling, concerning the Death of Sister Clare, in which he also takes notice of some particular Vertues she excell'd in.

Tho' the foresaid Letter confirms what we have hitherto said concerning Sister Clare; yet I hope the Addition of another from her Confessour, who had a more intimate knowledge of her, than Mother Abbess could have (Sister Clare being accustom'd to disclose to him the most hidden secrets of her heart) will not seem tedious; since it more efficaciously shews the Truth of what I have already Writ, than any other Testimony that has been yet given; he being the fittest Person to give us a knowledge of that eminent Persection she had in a short time arriv'd to; which joyn'd with that of so Prudent, Vertuous, and Experienced a Superior, as I have related, must needs convince the Reader of Sister Clares most eminent Vertue.

Honour'd Sir,

HE happiness I have had in being acquainted with Sister Clare (whose Name I can scarce write or even think of without Tears) is a reward fufficient for what service I have been able to do her. She was indeed the Pat. sern, and Mirror of a true Religious Soul; there could not pessibly be any one more dif-engag'd from all things here below, than she was; for, that short time that God was pleas'd to lend her to us, nothing but God, nothing but Heaven was in her Heart, and Mouth. All other Discourses and entertainments were tedious to her, as I am confident you know very well; yet notwithstanding all these gusts and comforts that her Soultasted in thinking of her Heavenly Spouse, the seem'd, as she thought, to be perfectly for saken by him in her last Sickness. Wherefore I cannot be personaded but Ged us'd this means to purific ber Soul, that it might fly directly into his loving embraces, where 'tis at present absorpt in Eternal delights. But because the ludgments of God are fecret, I will never cease to remember her dayly in my Poor Devotions.

But I cannot end this sad subject without speaking a word or two of her Perfections, for your comfort. First, her Humility and perfect

The Life of the Lady WARNER. 275 Contempt of her self, which is the foundation of all other Vertues, was such, as that the most Ambitious Person could not more earnestly seek after Honor, than she sought in all things, her greatest Abnegation and Humiliation; neither was she content to have this low and mean esteem of her self, but earnestly desir'd to imprint the same in the minds of all others; taking all occasions she was able of doing it, and when she found her endeavors had not the desir'd effect; but according to our Saviors promise (Qui se humiliat exaltabitur, He that humbles himself hall be exalted) that the more pains she took to leffen, the more she gain'd esteem, it cannot be imagin'd, what an affliction this was to her; which the Enemy took an occasion to push on to such an excess, that had she not had that submission to her Directors, which was admirable in her, and follow'd their advice, rather than her own inclinations; this affliction had caused her to leave this place to go amongst Strangers. The only fault she found with it, being the too much esteem and respect she received from the Religious, Which was to her humble Spirit as great a Mortification, as the want of it can be, even to the proudest heart. Her Love and Practice of Mortification and Abnegation was also very extraordinary: Nor would permit her to rest Satisfied with the ordinary Austerities of the Rule.

Rule (which were even too great for her delicate and tender Complexion to Suffer ) unless she added others to them; and my refusing her leave to practice the Pennances she so earnestly desir'd, I believe was a greater Mortification, than they themselves could have been to her. I often thought, whilft she as earnestly Petition'd for have to practice extraordinary Mortifications, as if she had beg'd for her Life, of the agreement of her Spirit, with that of St. Teresa's, her great Paironess, who beg'd of God so carnestly, Either to permit her to suffer or to die; and that which mov'd Sister Clare chiefly to this ardent desire of suffering for God, was her extraordinary Love of him, better exprest, as she thought, by suffering, than any way else; and therefore, what the could not get leave to practice exteriorly, she interiorly supply'd, by violently contradicting and overcoming her passions, and even lawful inclinations in such a manner, as to keep her self constantly upon the rack; never giving the least way to Nature, but curbing it upon all occafions, so that her dayly Conversation with her Children, Which seem'd to others a comfort, was to her without doubt a great occasion of suffering, it giving nature an occasion of a continual conflict, over which the constantly got the Ma-Bery. Her Conformity 10 God's Will, and Aunega-

Abnegation of her own, as pear'd no less admirable in her blind and prompt Obedience, than in receiving from his hands, whatever his Providence vouchsaft to send by others, and what Was most contrary to Flesh and Blood, scem'd always most pleasing and welcome to her. By these steps of Humility, Mortification, and Confermity, she had rais'd her self to such an Vnion with God, as was wonderful; Nalking always in his presence, which no employment or accident could deprive her off: And all the time she had free to her self, she spent in a profound Contemplation or Communication with his Divine Majesty, who was not wanting on his part in replenishing her Soul with such extraordinary Lights and Graces, as still animated and strengthned her in the constant pursuite of the highest Perfection. Nor was she so abscrpt in the Love of God, as to permit that to her Neighbor to be less fervent and active; ber Love to his Image was like that to himself, always in action; on all occasions assisting every one with that Zeal, that Humility, that Chearfulness and Comfort, as if what she did to them, had been actually done to himself: And her compassion whilst she assisted these Who were either in exterior or interior affliction was such, as if she had beheld our Savior, not them in affliction; so that I must

must opon I never met in a Soul a greater defire of suffering for God; a greater Vnion and Conformity, nay, and satisfaction too, as to the Superior part, even in the greatest of sufferings, than I did in her; especially in her last Sickness, where it pittied my heart to see What she suffer'd, as I before mention'd; yet Das comforted at the same time to see with what Constancy, Courage and Conformity she under-Went this, even the greatest of tryals; for as tis the greatest act of Mortification, or Abnegation, to be content to loose or leave God for God; so the same is also the greatest act of Love a Creature can express to it's Creator. Wherefore I cannot but piously believe, that she Reigns now with him in Heaven, whom he had prepard for this happiness by adorning her with so many Celestial Veriues upon Earth. I have been longer than I designed, but the subject I doubt not will plead my excuse, and obtain your pardon, having no other design then your comfort by it, being glad of this as I shall be of any other occasion of expressing how much I am,

Graveling March

Honour'd Sir, Your most humble and faithful Servant,

WILLIAM WARREN.

This

This Testimony from so Vertuous, and experienc'd a person, in the Government of Religious (in which he had spent many Years) especially such Zealous Souls as he Govern'd, who make the Service of God, as every one ought to do, their chief aim and end; and far more follicitously endeavour the practice. of this so Noble and Generous enterprize, of leading such a Mortified Life, as the Eternal Wifdom, who best knew what was most pleasing to his Eternal Father, gave them and all the World an example of, than the most Zealous Worldling canbe in gaining Honor, heaping up Riches, or in pursuit of all those Earthly pleasures, the World promises it's followers, but seldom keeps it's word, I say, having had so many Years experience in dealing with such Souls as these, his Testimony, cannot but be of great force.

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CHAP.

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#### CHAP. V.

A Description in General of the Sanctity of her Life.

I may seem strange, that after the Testimonies of Two such Persons, who had an occasion of inspecting the whole Tenor of that inward and interior Life she led, I should still proceed to give further evidences of her Sanctity. But the Providence of Almighty God so ordain'd, that she should have as many Witnesses, as there were Religious she convers'd withal; that her Vertues prov'd by the Attestation of so many Irrefragable and uncontestable Authorities, might never hereafter be call'd in question. In General then, take that Original Draught of her Sanctity, which they, as in so many lively Colours, have transmitted to me, and I think my self oblig'd, to transmit to Posterity.

They all speak home to the same point, that Sister Clare began, when she came to Religion, where Persons of great Persection lest of. The chief thing she aim'd at, was to be the Meanest in the House of God, and upon that account, was always seeking after the poorest Employments, the better to serve the Community. These Humiliations cover'd the good Religious

with

with confusion; blushing, and at the same time wondering to see a Person of her Quality (who had formerly so many to attend her) casting her self at their Feet, and condescending to things so abject and contrary to sense. From this Humility as from a fource, sprung that reservedness in speaking any thing which might in the least tend to her own praises, or those of her Relations; if any occation offer'd to touch upon that subject, she either kept a profound filence, or declin'd the Discourse as ungrateful; or if Obedience put her upon it, the Meen and Modesty with which the deliver'd her felf, feem'd rather to diminish, than favor any ways the Reputation and esteem she had gain'd in the World, As she inviolably observ'd the time of filence, so she was never heard to utter an idle word: If Charity or Superiors order'd her to speak, the bent of her Discourse was still of God, or what tended to his Divine Service; The never made an end of enlarging her self upon his Divine Attributes, his Beauty, his Power, his Wisdom, and Providence towards Creatures, but in particular upon his Mercy in regard of Sinners, with reflection upon her felf, as if her Sins had deserv'd greater punishments than all others. Yet these Pious Entertainments were fo prudently manag'd, and infisted upon with that discretion, that there was nothing forc't or tedious in them. To this we may add, that whatfoever related to the Divine Service, The thought could never sufficiently be efteem'd;

efteem'd; and fo high was the value she put upon every Minute Ceremony, and Regular Obfervance, that even St. Clare (I have as many Authentic Vouchers for this, as there are Religious at Graveling) could not more exactly keep the Rules in their Primitive Vigor and Purity, than she did. But that which charm'd her the most, in the Monastry of Graveling, was the retirdness and solitude of the Place, the sigour of the Habit, the poorness of the Dyet; and in a word, because all things feem'd to infpire her with her beloved Spirit of Pennance: For by her good Will, she would have been always imitating those Ancient Penitents (whose Lives she had Read) to expiate the disorders, as fhe call'd them, of her Life past; hence she gave no truce or solace to her wearied and exhausted Body, which she treated with Macerations of all forts, nor would afford any respite to Nature, being in effect a real Martyr every hour; infomuch, that had not Obedience put a restraint upon her fervor, these excesses would soon have ruin'd her health; yet still these Mortifications were so tempered with an exterior sweetness, that no one could perceive that she found the least difficulty in the whole course of this Penitential Life.

That which chiefly crown'd and ripen'd, as it were, these Vertues into Maturity and Perficion, was the intire refignation she had to the Counsels of her Ghostly Father; she punctually in everything follow'd his directions, and

never fail'd to render him an exact account even of the Minutest circumstances, and gave him a knowledge of her interior disposition to that degree, that being demanded by one of the Religious what it was to Manifest her Conscience and the whole State of her Soul to a Spiritual Director, she Answer'd, We must be very sincere and candid with him, and tell him even our passing thoughts; upon this some present desirous to understand the matter, after a more serious manner, importun'd her to instance some particulars, that might illustrate what she said. Sister Clare full of her usual Affability, comply'd with their defires and Answer'd. If I should casually look upon my hand and think it White with a kind of complaifance, I must give an account of this as a proud thought to my Confessour, and in the same manner of any other Imperfections or Temptations, that come into my mind, thô I know not whether I have consented to them or not. So much for her Vertues in General.

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#### CHAP. VI.

A more exact Relation of her Vertues in par-

THO in the former Chapter the Religious, whom she convers'd with, have given, as you have Read; an ample Testimony of her Sanctity; yet they seem rather to reduce what they affirm to General heads, than descend to particulars; upon a stricter scrutiny, I find her Vertues more distinctly set down by several in-

formations I receiv'd from Graveling.

They begin first with that of her Prayer, in which she was so recollected, as if God had been visibly present before her, or she had spoken to his Divine Majesty. This Holy Spirit of Prayer and Recollection, whereby she express her Love towards God, was strangely animated and increas'd by her Charity towards her Neighbor, which God gives for a Mark of our Love towards himself. All her Actions and designs were nothing else, but so many Acts of Charity, and her chief employment, when she did not entertain her self with God, was to assist the necessities of her Neighbor, and comfort the Atsisted. A whole Cloud of Witnesses, and indeed as many as there were persons in that Holy

Holy Community, in which she liv'd, unanimously Testissie that Sister Clare of lesus did so much excel in Charity towards her Neighbor, that she scarce enjoy'd her self, whilst she perceiv'd another to be in any trouble or assistant, so that their sorrow prov'd hers, and made her even ready to part with her own content and happiness to make them chearful. There are a Hundred instances in this kind, of her extraordinary Charity, in which ste so abounded, that she made it properly her business to do good to all, and like St. Paul become all to all; behold an act of Charity one of the Resi-

gious recounts.

There were feveral of the Community, who did not understand French; wherefore Sister Clare, who had several excellent French Books fent her for her own use, was not content to enjoy that benefit alone, but most willingly imparted the advantage she receiv'd by them, to those, who knew not how to make use of them. For this end the obtained leave of the Superior to Read an hour in the Work-house every Sunday and Holy-day, to those who had a mind to hear her. They who attended to her Reading, affirm that the bare explicating to them the fense of the Book, was more moving than any Sermon; and that they found themfelves transported to see the Devotion, with which she relish'd every word; which she exprest with such a Grace and Emphasis, as made a deep Impression in their Souls: Nor was she contented

contented with the Practice of this act of Charity whilst she was well, but even when she was Sick of a Quartaine Ague, which had reduced her to so very low and weak a condition, as forc't her to keep the Infirmary, understanding that one of the Lay-Sisters was troubled that she lost the hearing of what was Read at Table out of a French Book, which was much commended by the Religious that heard it, she being employ'd at that time; Sister Clare earnestly desir'd leave of Reverend Mother Abbess, as weak as she was, that the Sister might come to the Infirmary when her employments would permit her, and that she might dayly Read to her there, what had been Read at Table.

The Touch-Stone of true Love and Charity to our Neighbor, is faid to be the Guard of the Tongue; how free the was from a censorious Spirit (the unhappy Temper of too many of this Age) may be observ'd from hence, that she was never heard to utter the least word, or to offer the least infinuation in dispraise or dislike of another, a Habit she had got from a Child, and practised not only before her Conversion (as hath been said) but ever after in fuch perfection, that the good Name of every one seem'd as tender to her, as the Aple of her Eye, and more esteem'd by her than herown; wherefore she set a strict guard, not only upon her Lips, but even upon her very thoughts; knowing how the one does influence the other; because

because according to the abundance of the Heart the Mouth speaks; wherefore it made her endeavour not only to banish from her own mind all rash surmises or censures, but to hinder as much as the was able, that the like should not either enter into, or make any abode in the thoughts of others; wherefore, if she heard any thing said less to anothers advantage, if she could not excuse the fact that was recounted of them (which she endeavour'd to do in the first place) The always excus'd their intention, and by these her Charitable endeavours, either chang'd the Difcourse, or turn'd it to the advantage of the perfons that were spoken of, by taking occasion of praising them for some extraordinary Vertue she had taken notice of in them. To this degree of Charity she arriv'd, by a certain agreeable sweetness in her Nature; for 'twas observ'd that her words were always feafon'd with terms of compassion and love, so operative, that they heal'd the most secret infirmities of the mind. Being at work with a Sister, whom she understood to be not only fick in Body, but also in some Interior trouble of mind, which proceeded from a tedious indisposition; she kindly embrac'd her and said, Dear Sister (calling her by her Name) take Courage, God sees and will reward your sufferings. This Charitable expression out of the time alotted for Recreation, utter'd with so much affection, and by her who was so exact an observer and lover of filence, gave the Sifter no less cause of wonder than of joy and comfort. The love of

God mov'd her to the love of filence, the better to attend to his Divine inspirations, which nothing could make her break, but the love of her Neighbor, with which he inspir'd her; and which she knew was no less pleasing to him, when exercis'd for his take towards his Image, than when perform'd towards himself. All bounds were too narrow for that overflowing goodness and zeal she had for the Conversion of Souls; her Tearswere in a continual manner spent upon this account; she never made an end of urging her Children to offer up their Innocent Devotions for this end; nor was the unkind return of an angry Father, able to diminish the Zeal she had for his Conversion, and concern for his Eternal Happiness.



The End of the Fourth Book.

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# The Authors Protestation.

I N Obedience to the Decree of Our Holy Father Pope Vrhan the VIII. of happy Memory Dated the 13th. of March in the Year 1625. in which he Ordains that who foever Composes the Life of any Person of eminent Vertue, should

make the following Protestation.

I Protest that I understand all that I have Writ in the foregoing Life of the Lady VVamer, to have no other force and credit than what is grounded upon human Authority, without the Churches Approbation: I do moreover declare, that by the Title of Saint which upon occasion I have given her, or any other Person, whose Vertues I have related, I intended only to signific thereby, that they were endow'd with a more than ordinary Vertue, and design'd the word should be taken in no other sense than what St. Paul meant it, when he apply'd it to the more Vertuous amongst the Primitive Christians, and had no intention to ranck them amongst Beatissed or Canoniz'd Saints, which power only appertains to the Holy See Apostolick.

Having nothing more to add to the foregoing Memoires I heartily wish the Reader may find as much comfort in their perusal, as I did in Reading and putting them together, and that whatever I have here Writ may redound to Gods

greater Honor and Glory. Amen.

# The End of the Life.



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